THE FABLES OF ESOP IN ENGLISH;

With all his

LIFE and FORTUNE.

How he was Subtil, Wise, and born in *Greece*, not far from *Troy* the Great, in a Town named *Amonio*. He was of all other men the most deformed, and evil shapen, for he had a great Head, a large Visage, long Jaws, sharp Eyes, a short Neck, Crook-backed, great Belly, great Legs, large Feet; and yet that which was worse, he was Dumb, and could not speak: But notwithstanding this, he had a singular Wit, and was very ingenious and subtil in Cavillations, and pleasant in words, after he came to his Speech.

Whereunto are added the Fables of *Avian*; And also the Fables of *Alphonso*, with the Fables of *Poge* the *Florentine*; very pleasant to be read.

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The Life of

E S O P.

This History maketh mention how Esop *excused himself before his Lord for eating of Figs.*

AND for as much as his Lord to whom *Esop* was bound, supposed that he was not profitable, he sent him to labour in the fields, and to dig and delve in the earth. And on a day as his Lord walked in the fields, one of the Labourers gathered figs, and presented them unto him, saying, My Lord, take these figs, as for the first-fruits of thy field. And the Lord received them joyfully, and delivered them to his servant. *Agapetus* charging him to keep them until he returned from his pain. And it hapned that *Esop* coming from his labour, demanded dinner, like as he was accustomed; and *Agapetus* which kept the Figs eat of them, and said to one of his fellows, if I did not doubt and fear my master, I would eat all these figs. And his fellow said, if thou wilt let me eat with thee, I shall find a craft that we shall have neither blame nor harm therefore. How may that be, said *Agapetus*? To whom his fellow said, when my Lord shall come home, we will say to him that *Esop* hath eaten them. And because he cannot speak, he shall not excuse himself, and therefore he shall be well beaten: And hereupon they went and eat the figs between them both, saying, this villain shall be well beaten. And when their Lord came home, he commanded *Agapetus* to bring him the figs: and *Agapetus* said unto him; Sir, when *Esop* came from

his labour from the field he found the Cellar ope
and went in without reason, and hath eat all t
figs. And when the Lord heard this, he was mu
angry, and said, call to me *Esop*; to whom he sai
thou counterfeit Churle, how is this hapned th
thou hast not been afraid to eat my figs? Where
at *Esop* was afraid, and beheld them that accuse
him: and the Lord commanded to take off h
clothes and let him be beaten; but he kneele
down at the Lords feet, and by signs (because h
could not speak) prayed his Lord to give him spac
to excuse him: and his Lord granted it to him
And a while after he took a vessel full of hot wate
which was on the fire, and poured the same
into a bason and drank thereof. And anon
after he put his finger into his mouth, and
cast up all that was in his stomach, which wa
onely water, for that day he had tasted nothing
but water: and he prayed that his accusers might
semblably drink of the water as he had done; And
so they did, and held their hand before their
mouths because they would not vomit. But be
cause the water was hot, and their stomachs resolv
ed by the water, they vomited up the water, and
the figs together. And when the Lord saw it, he
said to them, why have ye lyed to me against this
Esop who cannot speak? and then he commanded
to spoil them, and beat them openly, saying,
whosoever doth or layeth wrong upon other, shall
be punished with the same pain that is due there
fore. And these things seen and experimented,
Esop returned again to his labour. And as he la-
boured in the field, there came a Priest named *Isidu*
which went toward the City, and had lost his way:
and he seeing *Esop*, prayed him that he would
shew him the right way to the City. And *Esop* re-
ceived him joyfully, and made him to sit down
under a fig-tree, and set before him Bread, Herbs,

Figs

figs and Dates, and made ſigns to him to eat, and drew water out of a pit, and gave him to drink: and when he had well eaten, he took him by the hand, and ſet him in the right way for to go to the City. After which things done, the Prieſt lift up his hand to Heaven making his prayers to the gods for *Eſop*, of whom he received ſo good refreſhing.

How the Goddeſs of hoſpitality gave ſpeech of tongue to Eſop; *and how he was ſold.*

THen *Eſop* returned to his labour, and after when he had well laboured, for to eſchew the great heat of the Sun (after this uſage) he went into the ſhadow for to reſt and ſleep under a tree. And then the goddeſs of Hoſpitality appeared unto him, and gave him Sapienee and Ability, alſo ſhe gave him the gift of ſpeech, for to ſpeak divers fables and inventions, as to him which was right devout to hoſpitality. And after when *Eſop* was awaked he began to ſay to himſelf, I have not only ſlept and ſweetly reſted, but alſo I have had a fair dream, and without any impeachment *I* ſpeak, and all that I ſee call by their proper names: as an Horſe, an Ox, a Chariot, and to all other things I can give to every one his name; for I have received ſuddenly the grace of this knowledge, for the great pity that I have had on them which lacked hoſpitality; for he that doth well, ought to have good hope in God, that he ſhall hath good reward therefore, and therefore *I* ſhall not labour leſs then *I* did before. And thus when *Eſop* began to labour, there came he that had the charge of the field, and the overſight, and anon he began to beat one of the labourers grievouſly, whereat *Eſop* was greatly diſpleaſed, and ſaid to him in this manner; why beareſt thou him for nought, and every hour thou comeſt and beareſt

us without any cause, thou killest us, and do
nought thy self. But I shall tell to my Lord all
matter like as thou shalt well know of it. A
when the Procurator heard him called by his o
name *Zenas*, he marvelled that *Esop* spake, a
thought in himself, *I* shall go before my Lord,
the end that this foul villain complain not of m
and that my Lord put not me from my place. A
he took his Mule, and rode unto the City, a
came to his Lord; and said, my Lord, *I* humb
salute you. And the Lord looked on him, and sa
why comest thou so afraid and troubled, and
nas said unto him, that now in the field is hapne
a thing monstrous. What is that, said the Lor
have the trees brought forth their fruit befo
their time, or have the beasts brought forth the
fruit against nature? And *Zenas* answered him, N
my Lord, but the crooked churl, the counterfeit
Esop, beginneth to speak clearly. Truly, said h
Lord, this is indeed a thing that to me seeme
monstrous; yea forsooth, said *Zenas*: then said th
Lord, we see daily many men when they be ang
cannot speak, but when they be in peace, c
well speak, and proffer things. And when Zen
said, my Lord, he can speak above all other, a
hath said to me things contumelious, blasphemou
and villanous of thee, and all thy goods. Where
at his Lord was very angry, and said, Go thou
the field, and what thou wilt do with him, do i
sell him, or give him, or lose him, for I give hi
to thee. And then *Zenas* took his gift by writin
and came again into the field; and said to *Esop*
now thou art mine, and in my power; for my Lor
hath given thee to me, and because thou art
villain, and an evil churl, *I* shall sell thee utterly.
And then it fortuned that a Merchant that ha
bought servants, came into the field to buy beasts,
or to bear over his merchandise to *Ephesus*, the
which

which met with *Zenas*, and saluted him, and demanded of him if he had any beasts to sell. And *Zenas* answered, that for nothing he should find no beasts to sell; but I have a servant which is not fair, and he is of a good age, which if thou wilt thou shalt buy. And the Merchant said, he would first see him. And then *Zenas* called *Esop*, and shewed him to the Merchant. And when the Merchant saw him so foul and deformed, he said in this manner; From whence is this villain come, and this trumpet of *Tragetenius*? this is a fair merchandize, for if he had not a voice, I should take him for a bottle of wind: ye be well occupied to bring me hither to shew me this fair personage: I supposed thou would'st have sold to me a comely servant, honest and pleasant. And then the Merchant returned on his way, and *Esop* followed him, saying in this manner. Abide a little here: and the Merchant said, hinder me not, villain, for thou mayest have no profit of me; for if *I* bought thee, *I* should be called the Merchant of fools, and of vain things. And then *Esop* said unto him, Wherefore art thou then come hither? and the Merchant answered him, to buy something that is fair and comely; but thou art foul, deformed, loathsome, and counterfeited: wherefore I mean to have no whit at all to do with such Merchandize. And then *Esop* said, if thou wilt buy me, thou shalt lose nothing. And the Merchant demanded, wherein mayest thou do me any profit? Then *Esop* said, be there not in thy house little children nor in the town, that cry and run? buy me, and thou shalt do wisely and shalt be their Master, for they shall dread and fear me like a false visage. And then the Merchant smiled at the words of *Esop*, and returned back to *Zenas*, asking him how he would sell that fair Merchandize. *Zenas* said unto him, give me thirty pound, or three half pence for him; for I wot well that

that no man will buy him: and then the Merchant paid for him as much as he was well content with, and *Esop* went with his master into his Countrey. And as he entred into the house he saw the Children lying in the lap of their mother; then said *Esop* to the Merchant Now shalt thou have experience of that I promised, for since these little Children have seen me, they have been still and afraid. And then the Merchant laughing, bade him to enter, and he seeing his fellows fair and pleasant, saluted them, saying, I salute you my fair fellows, No when they saw *Esop*, they said all, we shall have anon a fair personage; what will our master do to buy such a man, so foul and so deformed? And their Lord answered; because that I have found no beasts to help you, therefore *I* have bought this gallant, to help you to bear your carriage, wherefore part amongst you the fardles for to bear. And *Esop* said to them, O my good fellows, ye see well that I am the least and feebleſt, I pray you therefore to give me the lightest burthen: and his fellows said to him, because thou mayest bear nothing: To whom *Esop* said, because ye do all the labour, it is not meet that *I* only should be idle, and unprofitable to my Lord.

How Esop *demanded the lighter burthen, but to the seeming he took the heaviest, which was at last the lightest, and so he begniled his fellows.*

THen his fellows said unto him thus, which wilt thou bear: and *Esop* beholding all the burthens, fardles, packs, and panniers, took a pannier full of bread, which two of the bearers were ready to have born, and said, let me have this pannier to bear. Then they said he was the most fool of them, because he might have chosen the Lightest, and took the heaviest. But he took the pannier of bread, and went before all his fellows: which

when

when his fellows beheld and saw, they all said, that their master had not lost his money, for he was strong, and might bear yet a heavier burthen; and thus they mocked him, but alwayes *Esop* was at his lodging before his fellows. And when they had arrived at their lodging, their master made them to rest, and commanded *Esop* to bring forth bread to eat, and he took bread out of his pannier, that his pannier was half empty? and when they had well eaten, each of them took his burthen, and *Esop* bore less than he did, and came to his lodging before his fellows, and at supper he gave so much bread, that his pannier was all empty: and on the next day he took his pannier, and went so fast before his fellows that they knew him not, so that one demanded, Who is he that goeth so far before us? And another said, it is the crook backed and counterfeited churle, which by his subtilty hath deceived us that bear the burdens not consumed by the way. but he hath avoided his burthen, and is more wily than we be. And when they came to *Ephesus*, the Merchant led his merchandize to the market, and also his three servants to sell, which were named *Germatus*, *Saltis*, and *Esop*: and a Merchant said to him, if thou will sell thy servants at a reasonable price, there is a Philosopher named *Xantus*, to whom much people go to learn at a place called *Somnon*; lead thy servants thither, and the Philosopher will buy them: and the merchant did well array *Germaticus* and *Saltis* with new robes and led them thither for to sell: but because *Esop* was so foul and loathsome, he was clad in canvas, and was set between the other two which were fair, pleasant, and well favoured men; but all they that beheld *Esop* were abashed because of his deformity, saying, from whence cometh this fellow? And because they so wondred at him, he looked all overthwartly on them boldly.

Of the second sale of Esop.

AND when the market day came, *Xantus* the Philosopher departed out of his house, and went to and fro throughout the market, and he saw these two young men, and *Esop* standing between them. whereat he marvelled greatly for what cause the Merchant had so sorted them; and approaching to one of them, he said in this manner: Of what Country art thou? and he answered, *I am of Cappadoce.* And *Xantus* demanded of him, saying, what canst thou do? and he answered; *I can* do all things that thou wilt: which answer when *Esop* heard, he laughed, shewing his great teeth: and all the scholars that were there with *Xantus* beholding *Esop* so sore laughing, and shewing his great teeth, they thought they saw a monster, and not a man, and said to their fellows, this great whorson hath very big teeth: and some asked what they had seen, and they said, that he sore laughed, and shewed them his teeth; and some said, he laughed not, but that he was a cold on his teeth: and one of them demanded wherefore he laughed, calling him gentle gallant: and he said what hast thou to do therewith, knave? go thy way: and that scholar departed all abashed, following his Master. And then *Xantus* demanded the price of *Saltis*: and the Merchant said that he should pay for him a thousand pence: and *Xantus* esteeming the price overdear, returned to the other fellow, and said to him, of whence art thou? and he said of *Lido*; and *Xantus* asked of him, what canst thou do? and he said, I can do all things that thou wouldest: and when *Esop* heard these words, he laugheth more than he did before; and when the scholars saw him laugh again, they said, this fellow laughed at all things. Then *Xantus* demanded the price of *Germanicus*, and the Merchant said three M. Crowns. which

Xantus

Xantus thought too dear, and went his way. Then the Scholars said to their Master, these servants please thee not: yes, said *Xantus*, they please me well, but it is ordained in our City, that no servant should be bought at so high a price, upon a great pain. And one of the Scholars said, seeing they that be fair cannot be bought, buy him that is foul and deformed; truly he shall do thee some service, and the price he shall be sold for, we our selves will pay. And *Xantus* said to them, if *I* should buy this Villain that is so foul and unclean, my Wife would not be well pleased, for she is so curious, that she may not suffer her self to be served of such a counterfeited servant. And then the Scholar said, Master, thou dost many things with which thy Wife shall not gainsay or meddle. Then *Xantus* said to them, let us then demand of him what he can do, lest for default of asking we should lose our money. Then *Xantus* turned him to *Esop*, and said, God save thee young man: and *Esop* said to him in this manner, I pray thee grieve me not. Then *Xantus* said to *Esop*, I salute you: So do I thee, said *Esop*. Well, leave these mocks, said *Xantus*, and answer me that I shall demand: and he asked, what art thou? and *Esop* answered, I am of flesh and bone. Then *Xantus* said, I demand not that, but where wast thou born? and *Esop* answered, in the womb of my mother? *Xantus* said, I ask not that of thee, but I ask in what place thou wert born, *Esop* said, my mother never told nor assured me, whether she was delivered of me in the Chamber, or in the Hall. Then *Xantus* said, *I* pray thee tell me what thou canst do? *Esop* said nothing. *Xantus* said, what canst thou do nothing? *Esop* said, no. Wherefore, said *Xantus*? because, said *Esop*, my Fellows say they can do all things, and then they will leave nothing for me to do. Then the Scholars were much abashed, and had great marvel at him, saying, this Fellow answereth by Divi-

vine Wisdom, for there is none to be found that c
do all things, and therefore he laughed. Then *Xa*
tus said, I pray thee tell me if thou wilt that I sha
buy thee; and *Esop* said, that is in thee, no ma
shall constrain thee thereto: nevertheless if tho
wilt buy me, open thy Purse, and tell thy mone
and make the bargain. Then the Scholars sware
all the gods, this Fellow exceedeth our Master. The
Xantus said to him in this manner, if I buy the
wilt thou not run away? then *Esop* answered,
thou think that I will run away, I counsel thee not
buy me. Surely, said *Xantus*, thou sayest well, be
thou art very loathsom and deformed. To whom
Esop said, men ought not only to behold the face o
a man, but rather to regard the courage. Then Xa
tus demanded of the Merchant, what shall I pay fo
this *Esop*? And the Merchant said to him, thou a
a foolish Merchant to leave these fair and goodly ser
vants, and to take him that can do nothing; take
one of these two, and let this Ass go: and *Xantus*
said, I require thee to tell me what I shall pay: then
the Merchant said, threescore pence; then the
Scholars told out the money to the Merchant, and
thus by this bargain *Esop* became servant to *Xantus*.
And when the Banquers received the money for the
sale of *Esop*, they demanded curiously who were
the Buyer and Seller. Then *Xantus* and the Mer-
chant compounded, and accorded between them,
that he had not been sold for so much money. But
Esop said to the Banquers, this is he that hath bought
me, and this is he that hath sold me, which thing
they will deny; wherefore I affirm and say, that I
am free; then the Banquers laughed at his cavilla-
tion, and went and received the price of *Xantus*, for
as much as he had bought *Esop*.

How

How Xantus *brought* Eſop *home to his Wife.*

THen when every man was departed, *Eſop* followed *Xantus* home to his houſe; and when he came before his houſe, he ſaid to *Eſop*, abide here a while before the Gate, until I go in for to praiſe thee to thy Lady and Miſtreſs my Wife: Well ſir, ſaid *Eſop*; and then *Xantus* entred into his houſe, and ſaid to his Wife, Dame, ye ſhall no more have cauſe to be at debate with me, for ye have deſired me long to get you a fair ſervant, wherefore now I have bought one that is ſo wiſe and ſo pleaſant, that thou never ſaweſt one better; And when two of the Ladies ſervants heard him ſay ſo, thinking that it had been truth, they began to ſtrive together, and the one began to ſay to the other, my Lord hath bought for me a fair Husband; and the other ſaid, this night have I dreamed that I was married; and thus his ſervants talked. But his Wife ſaid, my Lord, where is the fair Fellow that ye praiſe ſo much? I pray you let me ſee him: and *Xantus* ſaid, he is before the Gate, and his Wife ſaid, I pray you bring him in: and as the other two women had debate for him, one of them thought in her ſelf, I ſhall ſee him firſt; and if *I* may, he ſhall be my Husband; and ſo ſhe iſſued out of the houſe, and ſaid, where is this fair young man that I deſire to ſee? And *Eſop* ſaid to her, what demandeſt thou? *I* am he; and when ſhe ſaw *Eſop*, ſhe was abaſhed, and ſaid unto him, art thou the fair Peacock? where is thy tail? and *Eſop* ſaid to her again, if thou have need of a tail, thou ſhalt not fail of one. And then as he would have gone in, the ſervant ſaid unto him, come not here; for all that ſhall ſee thee will run away: and after ſhe went in, and told her Fellow what he was; and when ſhe came out, and ſaw him ſo deformed, ſhe ſaid, beware thou Knave, that

thou

touch me not. And when *Esop* entred into the house, anon he was presented to the Lady; and when the Lady saw him, she turned to *Xantus*, and said, instead of a servant thou hast bought a master throw him out; and *Xantus* said to her, thy Wife, thou oughtest to be glad and joyful, because I have brought to thee so fair and good a servant and she said to *Xantus*, now know I well that thou lovest me not, for thou desirest to have another Wife; and because thou durst not tell it me, thou hast brought me this foul great Knave, to the intent that I go from thee; I will no longer abide, for thou knowest well that I may not suffer him, and therefore deliver me my dowry, and I shall go my way. And then *Xantus* said to *Esop*, when we were on the way thou spakest largely, and now thou sayest nothing; and *Esop* said to him, because thy Wife is so malicious, put her in prison: *Xantus* said, hold thy peace, else thou shalt be beaten; seest thou not that I love her more than my self? then said *Esop*, I pray thee that thou love her well; and he said, wherefore not? then *Esop* smote his foot on the pavement, and cryed out with a loud voice saying, Hark! this Philosopher *Xantus* is overcome of a Woman; and then *Esop* turned him to his Lady, and said to her. Madam, I pray you take not my words at the worst, thou wouldst have a servant that were young, well formed, well arraied, strong, and rich, to serve thee at thy dinner, and bear thee to thy bed, that can rub and claw thy feet, and not such a foul man, and so deformed a servant as *I* am, for if thou had'st such an one, thou would'st set nought by thy Husband; and therefore *Esop* the Philosopher had his mouth of God which never lyed. He said, that there were many perils and torments on the Sea, and other great Rivers; and also poverty is an hard thing, and difficult to be born; and also there be many other great dangers and troubles

troubles infinite; but there is no worſe danger nor peril than a falſe Woman. And therefore, Madam, I pray you that you take no more a fair ſervant, nor pleaſant to ſerve thee, leſt thereby thou diſhonour thy Lord and Husband: then ſhe ſaid to *Eſop*, avoid hence thou Villain, thou art not only deformed of thy body, but alſo of thy words, but I ſhall go my way. Then ſaid *Xantus* to *Eſop*, thou ſeeſt how thou haſt angred my Wife, ſee thou pleaſe her; and *Eſop* ſaid, it is no ſmall thing to pleaſe the ire of a Woman, but a great thing. *Xantus* ſaid to *Eſop*, ſpeak no more, for I have bought thee to make peace, and not to make debate and ſtrife.

How Xantus *brought* Eſop *into a Garden.*

Xantus bad *Eſop* to take a Pannier, and follow him into the Garden. And *Xantus* ſaid to the Gardener give us of thy herbs, and the Gardener cut of the herbs in divers places, and delivered them to *Eſop*, and he took them, and *Xantus* paid for them: and when he was departing, the Gardener ſaid to him, Maſter, I pray thee that thou wilt reſolve me one queſtion; well, ſaid *Xantus*, ask what thou wilt; and the Gardener demanded of him, ſaying, Maſter, what is the cauſe that the herbs that be not laboured, grow faſter and ſooner than they that be curiouſly laboured? this queſtion anſwered *Xantus*, that they came by ſome Providence by which the things were brought forth. When *Eſop* heard this anſwer, he began to laugh; and *Xantus* ſaid to him, thou Villain, laugheſt thou me to ſcorn? and *Eſop* ſaid, I mock thee not, but him that hath learned thee thy Philoſophy; what ſolucion haſt thou made? what is that that cometh of Divine Providence? a Child of the Kitchin will make as good an anſwer. *Xantus* then ſaid to *Eſop*, make thou then a better ſolution; *Eſop* ſaid unto him, if thou com-

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mand me I shall gladly: *Xantus* said unto him, appertaineth not to him that judgeth things difficulty, to judge rude things and rustical; but have a servant here which shall inform and g the solution of thy Question if thou wilt requ him; and the Gardener replyed, can this Vill palliard that is so greatly deformed, answer to t question? then the Gardener said to *Esop*, hast th knowledge of such things? and *Esop* said, yea tr more than all the men in the world; for thou r quirest wherefore the herbs that be not labour grow sooner than they that be sown and laboured *Esop* replyed, take heed to my answer; for as a w man that hath been a Widow, and hath had Chi dren by her first Husband that is dead, and after w married to another man which hath had Childre of another Wife before; unto the Children of h first Husband she is a Mother, and unto the othe Children, is but a Step-mother. Thus there is difference between her own Children, and tha other womans, for her Children she hath nourished peaceably, and the other in anger and wrath: I this manner it is of the earth; she is mother of the herbs that grow without labour, and is but step-mother to the herbs that grow by labour and force. Said the Gardener then, thou hast eased me of much study; therefore I pray thee take of the herbs that be in my Garden at all times, and when you list.

How Esop *did bear the Present.*

ON a time, when the Scholars had been in the Auditory with *Xantus*, one of the Scholars dreſt precious meats for the Supper of *Xantus*, and others; and when they were at Supper, *Xantus* took of the best meats, and put them in a platter, and said

said to *Esop*, go bear this to her that loves me best; and *Esop* thought in himself, now it is time to avenge me best on my Mistress. And when he came home into the Hall, he said to his Mistress, Madam, beware that ye eat not of this meat; and his Lady said, *I* wot well always that thou art a great Fool: *Esop* said to her, *Xantus* hath not commanded me to give it to thee, but to her that loved him best.

Then *Esop* presented the platter to a little Hound which was always in the House, saying to her, my Lord hath sent thee this precious meat; then the Wife of *Xantus* went into her Chamber, and began to weep And *Esop* returned to *Xantus*, and he asked him, how his Love fared: he said, right well; and all the meat that I have set before her she hath eaten it. And *Xantus* said, what said she? and he said, my Lord, she saith nothing, but she desireth to see thee. When they had well eaten and drunk, one asked when mortal men shall have most to do? *Esop* said, that shall be at the day of Judgment. The Scholars hearing this, said, this Villain is full of Answers: and one said, why goeth the sheep to his death following his Master, and saying nothing; and when the Swine is brought to be slain, he doth cry and bray? and *Esop* answered and said, because it is accustomed to milk and to bear sheep, and he thinketh that he shall be forthwith either milked or shorn, and therefore feareth not at all; but because the Swine is not accustomed to be milked or shorn, but to be let blood, and lose his life, therefore he dreadeth when he is taken; and all the Scholars said it is truth. Loe this man is wise, and hath said well. Then each man arose, and went his way.

And when *Xantus* was returned home to his house, he entred into his Chamber, and found his Wife sore weeping; and he said unto her, my sweet Love, how is it with you? and kissed her; and she turned

turned her back to him, and said, let me alone, I have not to do with thee; I will go from thee, *Xantus* thou lovest better thy Hound than me, to whom thou hast sent thy precious meat: and because *Xantus* knew nothing thereof, he demanded, what meat hath *Esop* brought to thee? and she said, none at all. *Xantus* said, I am not drunk, I sent to thee *Esop* a platter full of precious meat; and she said, not to me, but to thy Hound. Then he called *Esop* and demanded of him, to whom hast thou given the meat I delivered to thee? and he said, to her that loveth thee best, like as thou commandest me. *Xantus* said to his Wife, understandest thou not what he saith? I understand him well, said she, but he gave to me nothing, but gave it to thy Hound. Then *Xantus* turned to *Esop*, and said to him, thou great Villain, to whom hast thou born the meat I delivered to thee? *Esop* answered, to her that loveth thee best: and *Xantus* demanded, who was she? and *Esop* called the little Hound, and said, this is she for the love of thy Wife is right nought; for if she be angry, incontinent she reproveth thee, and speaketh violently unto thee that lovest her; and will say I will go from thee, and leave thy house: and when this Hound go from thee, call her again, and she cometh anon, making thee chear; and therefore thou oughtest to say, to thy Wife, and not to her that loved thee best. Then *Xantus* said to his Wife, thou seest this Fellow is a Railer, and an inventer of words, and therefore have patience, for *I* shall find cause to avenge thee, and beat him. And she said, do what thou wilt, for I shall never have more to do with him, and after that thy Hound, for *I* shall go my way: and without saying farewel, she went home to her Friends. And *Xantus* was angry and sorrowful for her departing; and *Esop* said to him, now seest thou well that thy Wife that is gone loveth thee not, but this little Hound abideth by thee.

Xantus

Xantus all heavy for his Wives departing, prayed her to return, but it availed not, for the more a Woman is prayed, the more ſhe is obſtinate, and will do the contrary.

How Eſop *made his Lady to come home again.*

AND becauſe *Xantus* was angry for the departing of his Wife, *Eſop* ſaid to him, Maſter, be not angry, for without praying I ſhall make her return, and come home again unbidden; ſo that ſhe ſhall be more lovely, meek, and obedient to your commandments than ever ſhe was before. And then *Eſop* went to the Market, and bought Capons, and many other Pullen; and as he bare them, paſſing by the houſe where his Miſtreſs was, it hapned that one of the ſervants of the houſe came out; and *Eſop* demanded of him, have ye ſent nothing to the Wedding of my Lord? to what Wedding, ſaid the ſervant? unto the Wedding of *Xantus*, ſaid *Eſop*, for to morrow he ſhall wed a Wife. And anon the ſervant went into the houſe, and ſaid to *Xantus* Wife, Madam, there be new tidings. What be they, ſaid ſhe? *Xantus* ſhall have a Wife and be married: and forthwith incontinent ſhe departed, and came home to the houſe of *Xantus*, crying, now know I the truth, and wherefore thou madeſt this great Villain to anger me, becauſe thou wouldeſt take another Wife, but I ſhall keep thee well therefore, for as long as I live ſhall never woman come here, *Xantus* be thou ſure. Then was *Xantus* joyful for to have again his Wife, and gave *Eſop* great thanks.

How Xantus *sent* Esop *to the Market, to buy the b Meat he could get, and how he bought nothing b Tongues.*

AND a little while after, *Xantus* had his Sch lars to dinner with him; and said unto *Es* go anon to the Market, and buy us of the best me thou canst find. And *Esop* went to the Market, a thought in himself, now shall I shew that I am Fool, but wise; and when *Esop* came to the Marke he bought the Tongues of Swine and Oxen, a dreſt them with Vinegar and set them on the Tabl and the Scholars said to *Xantus*, thy Dinner is fu of Philosophy, And *Xantus* said to *Esop*, bring our meat; and *Esop* brought them more Tongu arraid in another manner, that is to wit, with Ga lick and Onions. Then said the Scholars, the Tongues be well dreſt, for one differeth from ano ther: and *Xantus* bade *Esop* bring other meat; an *Esop* brought yet forth Tongues: then were th Scholars angry, and said, wilt thou always give Tongues? And *Xantus* all angry in his courage said to *Esop*, what other meat hast thou ordaine for us? and *Esop* said, none other. Then *Xant* said to *Esop*, thou great-headed villain, said I not thee, that thou shouldest buy of the best meat tha thou couldst find? so I have said *Esop*, and thanke be God that here is a Philosopher, for I would fa know of the Philosopher, what is better than Tongue: for certainly all Art, all Doctrine, and Philosophy, be notified by the Tongue, withou which there could be no joy or company among men; for by it the Laws are declared, by it the good receive praise, the evil rebukes, the sorrowfu comfort, the foolish instruction, the wise men know ledge; and finally the greatest part of the life o mortal men is in the Tongue; and therefore there is nothing better than the Tongue, nor any thing more profitable unto men. Then said the Scholars,

thou

thou doest wrong to be angry, for *Esop* saith right well. And after all these words, they rose from the Table: and on the morrow after, *Xantus* excusing himself in their course fare, desired them to come to supper, and they should have other fare; and *Xantus* said to *Esop* in the presence of them that were there, Go to the Market, and buy the worst meat thou canst find, for all my Friends shall sup here with me. So *Esop* without troubling of himself, went into the Butchery and bought again Tongues, and dresst them as he did before; and when they came to supper, he served them with Tongues as he did before. And the Scholars said, be we come again to the Tongues? And because the Scholars were not well pleased, *Xantus* said to *Esop*, thou art a great-headed villain; said I not to thee, thou should'st buy the worst meat that thou couldest find? so have I done, said *Esop*; for what is worse or more venomous than an evil Tongue? by the Tongue men perish, by the Tongue they fall into poverty, by the Tongue Cities are destroyed, by the Tongue cometh much harm. Then said one of them that sate at the Table, *Xantus*, if thou set thy mind upon this Fool, he will bring thee out of thy wit, for he sheweth well by his fashions, that he is knavish; and like as he is deformed in his body, so is he in his conditions. And *Esop* said to him thou art a Make-bate, for thou makest strife betwixt the Master and the Servant, and weenest thou to be more curious than others? and *Xantus* for to find cause to beat *Esop*, said, Ah great headed villain, because thou calleſt the Philosopher curious, go get me a man that careth for nothing; that is to say, one that is nothing curious, nor diligent.

How Esop *went out, and found one that cared for nothing.*

Esop departed and went out of the place, beholding here and there, if he could find any man

th

that was not curious, and that cared for nothi
he went abroad, and eſpied a great Villain ſitt
on a block, wagging his legs, and whiſtling w
his mouth; to whom *Eſop* ſaid, my Lord de
reth thee to come and dine with him; which a
roſe without ſaying a word, and entred into t
houſe with *Eſop*, and not ſaying God ſpeed y
ſate down at the Table: and *Xantus* ſaid to *E*
what man is this? *Eſop* ſaid, a man that careth
nothing. Then *Xantus* ſaid unto his Wife ſecret
to the intent we may avenge us on *Eſop*, and be
him well, fair Love do that I bid you. Then he ſ
aloud, Dame, put water in a Baſon, and waſh t
Pilgrims feet, for he thought the Villain would n
have ſuffered it, but have refuſed it for ſham
and then ſhould he have had cauſe to have beat
Eſop: then the Lady took water and put it in a B
ſon, and began to waſh the Villains feet; and ho
beit that ſhe was his Lady, yet this Villain thou
this Lord would do him ſome worſhip, and ſuffer
her to waſh his feet without ſaying any word: A
Xantus ſaid to his Wife, Dame, give him drink; a
the Villain ſaid to himſelf, it is well worthy tha
drink firſt; and took the Cup and drank as muc
as he might. And *Xantus* took the Platter with t
Fiſh, and ſet before him; and the Villain ſtrain
no courteſie, but eat every bit; and *Xantus* ſaid un
the Cook, this Fiſh is not well dreſt. Then *Xan*
commanded the Cook to be beaten; and the Villa
ſaid to himſelf, this Fiſh is well dreſt, and the Co
is beaten without cauſe, but I care not ſo that
may fill my belly, and I ſhall always eat and ſ
nothing. *Xantus* ſaid unto the Cook, bring in a Ta
and preſently is a Tart brought; the Villain brake
in pieces, and without any words he began to e
thereof: and *Xantus* beholding him how he ea
called the Cook, and ſaid, this Tart is not well b
ked, and hath no ſavour. And the Cook ſaid, if

it, it is well dreſt, and if it be none of mine, the blame is not in me but in thy wife. *Xantus* ſaid then, and if my wife hath made it, *I* ſhall burn her alive, and bade his wife ſhe ſhould not anſwer, becauſe he would find cauſe to beat *Eſop*: and then ſaid *Xantus* to one of his ſervants, go fetch ſome wood and buſhes to burn my wife; and this ſaid he to ſee if the villain would riſe to ſave her from burning; and the villain ſaid to himſelf, this man will burn his wife without cauſe. Then ſaid he unto *Xantus*, Sir, if thou wilt burn thy wife, abide a little while, and *I* ſhall go fetch my Wife in the field, and burn them both together: *Xantus* having heard theſe words he marvelled much, and ſaid, verily this man careth for nothing; and then he ſaid to *Eſop*, thou haſt vanquiſhed me, but now let it ſuffice thee, from henceforth if thou wilt ſerve me truly, thou ſhalt ſooner return into thy liberty. Then *Eſop* ſaid unto him, I ſhall ſerve thee ſo now as thou were never better ſerved. Now three daies after *Xantus* ſaid to *Eſop*, go and ſee if there be much people in the Bath, for if there be none, I will go there and bathe me; and as *Eſop* went by the way, he met with the Judge of the City; and becauſe he knew him he ſaid to *Eſop*, whether goeſt thou great-head? *Eſop* ſaid unto him, I know not; becauſe he thought he mocked him, the Judge commanded him to priſon: and as he was led, he ſaid to the Judge, loe I ſaid to thee well; that I knew not whether I went, for I ſuppoſed thou wouldſt not have put me in priſon. And the Judge began to ſmile, and ſaid to them that led him, let him go. And as *Eſop* went to the bain he ſaw a great company of men, which were there leaping, and there lay a ſtone at the entry door, at which they ſtumbled and hurt their feet; and there was one that entred in and ſtumbled thereon, ſo he took it away, becauſe that there ſhould no more be hurt thereat. After *Eſop* returned home to

his master *Xantus*, and said that there was but man in the bain: *Xantus* then said to *Esop*, such things as be needful for us and let us go ther: and when they were come to the bain, saw a great company, and said to *Esop*, now thou worthy to be beaten, for thou saydst to there was but one man, and there be more an hundred: and *Esop* said to him, there is but man, and if thou wilt hear me, thou shalt say I say truth: for that stone which thou seest at entry of the bath, all that passed by stumbled and none was so wise to take it away but this man; and therefore I say that there was no man he, for all the other are but children and ignor And *Xantus* said to him, thou hast well excused self, and *Xantus* found no cause to beat *Esop*.

Of the answer that Esop *made to his Master.*

AFter that *Xantus* had washed him, he we homeward, and as he went he purged his b ly and eased him by the way, and *Esop* was bef with a pail full of water. And *Xantus* said to h wherefore is it, that when a man hath eased hi and purged his belly, he looketh upon the ord thereof? And *Esop* answered him and said, the was in times past a Philosopher that oft purged h belly, and for fear he should lose his Scien ever looked and beheld if he voided it with h filth or ordure, when he had purged his b ly, and so ever after men looked, when they purg their bellies, what they voided; but thou ough est not to doubt thereof, for thou hast no wit n Science to lose; for to a foolish demand belonge a foolish answer. And on the morrow next follo ing, as *Xantus* was set at the table with all h friends, holding a cup with wine in his hand, h hand shook for fear of the questious that men as ed him. And *Esop* said, Master, *Dionysius* saith, th good wine hath three vertues; the first is volupt ousne

ousnes, the second is gladnes, and the third is that it maketh men fools and out of their wits; wherefore I pray thee let us drink and make good cheer: and because that *Xantus* was then almost drunk (for he had well drank) he said to *Esop*, hold thy peace, for thou art a counseller of Hell; *I* shall venge me on thy self.

How Xantus *promised to drink all the water in the Sea.*

AND then one of the scholars seeing that *Xantus* had drank enough, and was charged with overmuch wine, said unto him, my master, I ask of thee if a man may drink the Sea? wherefore [illegible], said *Xantus*? *I* my self shall drink it well. Then said the scholar again, and if thou drink it not, what wilt thou lose? and *Xantus* said, my house, I am content said the scholar, and against thee I will lay an hundred crowns on the bargain; and this done, each of them gave their pledges, their signet of gold, and then went home: and on the morrow *Xantus* rose out of his bed, and saw that he had lost his ring off his finger, he said to *Esop*, knowest thou not where my ring is: *I* know not said *Esop*; but well I know for certain that this day we shall be put out of our house: and why, said *Xantus*? *Esop* said to him, remembrest thou not the bargain that thou madest yesterday at even? what bargain, said *Xantus*? *Esop* said, that thou art bound to drink all the Sea, and for gage hast left thy ring of gold: and when *Xantus* heard these words he was sore abashed, and said, in what manner shall I drink all the sea? this may not be, for it is impossible: wherefore *Esop* I pray thee tell me if it please thee how I may vanquish or break this bargain. And *Esop* said, thou shalt lose, but perhaps I shall make that thou shalt well break the bargain and the manner or it (said

Eſop) is this, that when thy adverſary ſhall requ
thee to perform thy promiſe, thou ſhalt comma
ſervants that they bring a table and all ſuch oth
things as are neceſſary to be upon the rivage of t
ſea, and make the butlers and ſervants there
abide with thee; and before all the company th
ſhalt make a cup to be waſhed and filled full of t
water of the ſea, and ſhalt take it in thy hand, a
pray that the bargain may be declared before
the fellowſhip, and ſay, thou wilt aſſure the prom
as well before drink as after, and thus thou ſh
ſay to all the fellowſhip, my Lords of *Samie*,
know how yeſterday at even I made promiſe
drink up all the water in the Sea; but all ye kno
well how many great flouds and rivers come an
fall into the ſea: therefore I demand (and as re
ſon is) that mine adverſary keep and hold the rive
that they enter not into the ſea, and then ſhall
drink all the waters in the ſea; and ſo the barga
ſhall be broken and undone.

How Xantus excuſed him from his promiſe by the coun-ſel of Eſop.

Xantus then knowing that the counſel of *Eſ*
was good, he was full glad His adverſar
came before *Zenas*, one of the Judges of the City, t
tell and ſhew the bargain, and prayed the Judge tha
Xantus ſhould do that which he had promiſed to do
And *Xantus* commanded all his ſervants that they
ſhould bear his bed, and his table, and all other
things that were neceſſary for him upon the rivage
of the ſea, and then before all the company he
cauſed a cup to be waſhed, and filled it full of the
Water of the Sea, which he took in his hand and
ſaid to his adverſary, declare we now our bargain:
and *Xantus* turned him toward the fellowſhip, and
ſaid my Lords of *Samie*, ye know well how many
flouds and rivers enter into the ſea, and if my adver-
ſary

ſary will hold them ſtill ſo that they enter no more into the ſea, then will *I* drink all the water that is in the ſea. And all they that were there began to ſay, *Xantus* ſaith well: and the adverſary ſaid to *Xantus*, my maſter thou haſt vanquiſhed me; wherefore I pray thee that our barg ain may be broken: *Xantus* ſaid I am content: and when *Xantus* was turned home to his houſe, *Eſop* did pray to him ſaying thus; my maſter, becauſe I have holpen thee at thy needs let me now go at my liberty.

How Xantus *found cauſe to beat* Eſop.

Xantus then curſed him, ſaying, great head, yet ſhalt thou not eſcape free nor go from me: go thou, ſee and behold before the gate if thou canſt eſpie two Crows together, and then come again and tell me, for the ſight of two Crows one nigh the other is good fortune, but the ſight of one alone is evil fortune. And as *Eſop* went out of the houſe, he ſaw two Crows upon a tree, wherefore he ſoon returned again and told his maſter. But as *Xantus* went out of the houſe the one of them flew away; then ſaid he, ah great-head, where be the two Crows that thou ſaweſt? And *Eſop* ſaid, as *I* went to call thee the one flew away: and *Xantus* ſaid, ah thou crook backed knave, it is ever thy manner thus to mock me; but thou ſhalt not thus eſcape ſcotfree; whereſo e'r: commanded him to undo his clothes that he might be beaten; and as the men were beating him, *Xantus* was called to dinner, and then *Eſop* ſaid, alais how much miſerable am I? for *I* have ſeen two Crows and yet am *I* beaten, and *Xantus* which ſaw but one, is called to dainty fare; ſurely there is none to whom the birds be ſo contrary as to me. And when *Xantus* heard him, he much marvelled at the ſubtilty of his wit, and commanded to leave

beating him, And within a while after, *Xanthus* said to *Esop* go thou and dress us some meat to dinner, for all these Lords shall dine with me: again to *Esop* went to the market, and bought all that he could buy, and when it was ready, he brought it into the hall, where he found his Mistress lying in the bed sleeping: wherefore he awaked her, and said, Madam, be pleased to take heed of this meat that the dogs and cats eat it not, for I must go to the kitchin again: and she said to him, go when thou wilt; for my buttocks have eyes And when *Esop* had made ready all the other meats, and brought them into the hall, and found his mistress fast asleep with her buttocks towards the table, because she said that her buttocks had eyes, took up her clothes, so as every man might see tayle: and thus he left her sleeping.

How Xantus *found his Wife all discovered.*

AND when *Xantus* and his Scholars came to dinner, they perceived his wife as she was sleeping, her buttocks all bare and naked. With great shame *Xantus* turned his face to *Esop*, saying, knave what is this? and *Esop* said, my Lord, as I did put the meat upon the table, I prayed my Lady that she would keep it from the dogs, and she answered that her buttocks had eyes; and because I found her sleeping, I discovered her buttocks, to the intent that her buttocks might the better see and look about. Then *Xantus* replyed unto him, and thou shrewd and crook backed villain, oft hast thou served me such knavish tricks: what worse things canst thou do to me than to mock both me and my wife also? but the time will come that I shall make thee dye an evil death And a while after *Xantus* said to *Esop*, look well that no fools enter into my house, but only the Orators and Philoso-

phers

phers: *Esop* set himself beside the gate, and as one of the Philosophers should have entred, *Esop* began to grin and say, come in thou dog; and the Philosopher thinking he had derided him, all wroth went a way, and thus did many other. But at the last there came one that was very subtile, to whom *Esop* did as he had done to the other; and he that was wise answered him sweetly, then *Esop* let him enter into the house; and anon he went again to his Lord, and said; no Philosopher is come to the gate but this one, wherefore *Xantus* thought all the other had mockt him, and was very angry; on the morrow as they met with *Xantus*, they said to him thus, *Xantus*, thou mockedst us well yesterday; for he that kept the gate cast on us a shrewd look, and called us dogs: for which cause *Xantus* was more troubled than he was before. And anon he called unto *Esop* and said unto him, go thou crook-backed, counterfeited, and false churle, they whom thou shouldst have received with worship and great honour, those hou hast scoffed at and mocked. *Esop* said unto him, thou chargedst and commandedst me, that I should let none enter into thy house but wise Philosophers. And *Xantus* said, ah false face, and crook-backed knave, be not these wise Philosophers? no certainly, replyed *Esop*; for when I bade them enter into thy house, they entred not, but like fools went their wayes again without saying a word, but this one answered wisely and therefore I repute and allow him a Sage and a Wise Philosopher, and the other as fools; for a fool is he that taketh any light thing in anger, and then all the *Samians* and Philosophers that were there approved the answer of *Esop*, and they marvelled much at his wisedome.

How Eſop *found a treaſure, and how* Xantus *him to be put in priſon.*

AND within a while after, as *Xantus* and were together beholding the great Sepulc or Tombs, and the Epitaphs of Ancient Peo *Eſop* perceived an Arch that was nigh to a Colu the which men went unto by four ſteps; th he went, and without any conſonance, he ſaw ters written after the manner following, *A G I E I T A* Then *Eſop* called his Maſter and ſaid him, My Lord what betoken theſe Letters? *tus* looked and beheld them well, and knew what they ſhould ſignifie: wherefore he ſaid to tell me what theſe Letters ſignifie, and *Eſop* ſaid, Lord, if *I* ſhew thee a fair Treaſure, what rew ſhall I have of thee? *Xantus* ſaid, have tho good courage, for I ſhall give thee freedom liberty, and half of the treaſure: and anon went down the four ſteps, and ſo deep he delve the foot of the Column, that he found the hid treaſure which he brought up to his Lord, and ſa my Lord, I pray thee that thou wilt do unto me thou haſt promiſed: and *Xantus* ſaid to him, ever thou haſt liberty and freedom, thou m learn me how thou knoweſt this Science; for underſtanding thereof ſhall be more precious un me, than to have all the treaſure: and *Eſop* ſaid, that had this treaſure, had ſpecified it by the lett which are here written in Latin, *Aſcende gradus iſt quatuor fodias, & invenies Theſaurum auri.*

Then *Xantus* told him, ſith thou art ſo ſubt thou ſhalt not yet have liberty; and *Eſop* ſaid unt him, look well what thou doeſt, for this treaſure appertaineth to the King *Dionyſius* And *Xantus* ask ed of him how he knew that? and *Eſop* ſaid, by th letters which ſignifie unto us, that thou give unto

Dionyſius

Dionysius the treasure which thou hast found. And when *Xantus* heard him say that the treasure which he found was appertaining to the King *Dionysius*, he said thus, *Esop*, take thou the one half of this treasure, and let no man know of it *Esop* then said unto him, thou givest it not me, but he that hid it here giveth it unto me And *Xantus* said how knowest thou that? *Esop* answered, by the letters following, which signifie the same, to wit, *E D Q. I T A*: the which letters signifie in Latine, *Euntes dimittite quem invenistis Thesaurum auri*: And then *Xantus* said, let us go home, and there we will part it,

How Xantus *delivered* Esop *out of prison, and how* Xantus *promised him freedom and liberty.*

AFter that *Xantus* was returned home again, he marvelled greatly at the wisdom of *Esop*, but for the liberty and freedom which he demanded, he was angry; and dreading the tongue of *Esop*, made him to be put in prison: then said *Esop*, this is a fair promise of a Philosopher; Thou knowest well how thou promisedst unto me freedom and liberty, but instead thereof I am put in prison: when as *Xantus* heard him say so, he revoked and changed his sentence, and caused him to be delivered; and after said unto him, if thou wilt be put to thy liberty, hold thy tongue in peace, and accuse me no more And *Esop* said do what thou wilt, for whether thou wilt or no, thou shalt shortly set me at liberty. That same time fell a marvellous thing within the City of *Samie*, for as men plaid there the common and publick plays, (as yet they be accustomed to do in many good Cities) an Eagle suddenly flew through all the company of people, and took and bare away with him the Ring and Seal of Soveraignty and puissance of all that City, and

and let it fall into the pit of a man who was not him th
liberty; for which deed and token all the people then
Samy marvelled greatly, and there arose a great before
rumour in the city among the people; For many looked
they were doubtful of some persecution, and knew he wa
not what the thing might signifie, wherefore they look
were in great doubt and heavineſs and

Wherefore incontinent they came toward *Xan* on th
tus as unto him which they held for the moſt wi a ſig
and wiſe man of the City of *Samie*, and demanded end
of him what this marvel ſignified, and alſo wh and
was likely to fall thereby. *Xantus* was ignorant, an
knew not the ſignification of this marvel; when for
upon he demanded of the people time and ſpace in
to give hereupon an anſwer: *Xantus* then was he
great heavineſs, becauſe he knew not what to ſay ou
to this thing; and *Eſop* ſeeing him ſo heavy and ve
full of ſorrow, ſaid unto him, my maſter, why art hea
thou ſo heavy in thy countenance? leave ſorrow and
take with thee joy and gladneſs. give me the me
charge to anſwer the *Samians*, and to morrow thou
ſhalt ſay to them theſe words; My Lords of *Samy*, wi
I am no Divine nor Interpreter of the marvellous ri
things that be to come; nevertheleſs, I have te
a ſervant in my houſe, (which as he ſaith) can
tell theſe things, if it pleaſe you I ſhall make him
come before you; and then by my counſel, if I can
ſatisfie all the fellowſhip, thou ſhalt therefore re-
ceive and have worſhip, glory, and profit; and if
I cannot ſatisfie them thou ſhalt be delivered to
great infamy and ſhame, and *I* ſhall be rebuked,
and put to great ſhame. Then *Xantus* having his
truſt in the words of *Eſop*, went on the morrow to
the great place of *Samie*, and aſſembled there the
people, and went up on high whereas the Judge
was wont to ſit; and as he had learned of his ſer-
vant *Eſop*, ſo he declared there before the *Samians*:
the which things when he had ſaid, they prayed

him

him that he would cause his servant to come before them; and *Esop* came hither; and as he stood before all the company, all the people presently looked and beheld him with great marvel, because he was deformed and crooked of body, and said, look here is a fair person, able to be a sure divine; and went and mocked him. And *Esop* being then on the highest part of all the place, began to make a signe with his hand unto all the people, to the end they should hold their peace and keep silence; and then he spake unto them in this manner.

My Lords for what cause laugh ye and scorn me for my form? know ye not, that men must not look in the face of a man to see of what figure or form he is of, but onely to know wisdome? also men ought not to take heed of the vessel, for oft a foul vessel is full of good wine: and when the *Samians* heard these words, they said to *Esop* if thou canst give us good counsel for all the wealth of the common people; we all pray thee that thou wilt do it.

And then *Esop* having trust and confidence in his wisdome, said thus; Fortune (which loveth dissention) hath this day put and set debate and strife between the Lord and the servant; for he that shall vanquish shall not be paid nor rewarded after his desert; for if the Lord get the Victory, I that am his servant shall get no liberty, as right requireth, but I shall be beaten, and cursed, and imprisoned: wherefore if ye will that I give a full solution of that ye demand, I ask and require you if you will make me free and set me again at my liberty; to the intent that with trust, confidence, and audacity I may speak to you, that I shall shew you, and I promise and assure you (to your profit) the true signification and plain.

And they all said with an equal voice, he asketh a thing very reasonable and just, wherefore *Xanthus* shall make him free, and give him his liberty as reason

reason is. Which thing when *Xantus* heard, he refused to do. And the Lord of the Authority publick said unto him, *Xantus*, if thou wilt not obey the people, I shall by my own authority take him out of thy service, and set him at liberty, and make him equal with thee.

How Esop *was restored unto his liberty by the will of his Master.*

AND because that *Xantus* was required of all his Friends that he should restore and put *Esop* into liberty, he said to *Esop*, albeit it is not my good will, yet I give thee liberty. And anon he that made the Proclamation, went into every place where such Proclamation should be made, and proclaimed, *Xantus* had given free liberty to *Esop* And when this was done, *Esop* went into the midst of the Fellowship, and made a sign with his hand that every one should keep silence, and after said, My Lords of *Samie*, the Eagle, which is King above all other Birds, as the King is above the People, this Bird hath taken away the effect and Seal of your Governour: This betokeneth and signifieth, that a King shall ask and demand your liberty, and destroy your Laws. And when the *Samians* heard these things, they were abashed; and anon came the Pursuivant with Letters, and demanded after the Signet of the *Samians*. The messenger was brought before the Counsel of the Town, to whom he presented his Letters, containing the Sentence following: *Crassus* King of *Lindians*, To the Senate and common people of *Samie* greeting, and commanding you, that you do to me obeysance, and pay me tribute; which if you refuse to do, I shall put you to death, and burn your Town. Whereat the *Samians* were much abashed, and for fear were willing to obey him. But nevertheless, first they

they went to *Eſop*, and prayed him to ſay thereof his mind. The which ſaid, My Lords of *Samie*, albeit that I would ye inclined to obey the King of *Lidy*, nevertheleſs, to the intent that I may counſel you that which is needful, and for the publick wealth and profit, I do you to know, that Fortune in this mortal life doth ſhew two things, and two manner of ways: The one is Liberty, whereof the beginning is hard and difficult, but the end of it is good and eaſie: The other part is Servitude, whereof the beginning is eaſie, but the end thereof is ſharp and bitter. And when the *Samians* heard theſe words, knowing that they tended to the good of the Commonwealth, they conſented to take the advice of *Eſop*, and ſaid altogether, becauſe that we be in liberty, we will not be ſervants unto any man: and with this anſwer ſent again the meſſenger unto *Craſſus*. And when the King heard this anſwer, he was wroth, and gathered all his Men of War, and all the Nobles of his Realm, and prepared a great Army to deſtroy the *Samians*; the which thing he might have brought about, had not the meſſenger been, which ſaid nnto him, Right dear Sir, thou mayeſt not be avenged on the *Samians*, ſo long as they have *Eſop* with them, which in all their affairs and deeds helpeth and counſelleth them; wherefore it is neceſſary that thou ſend an Embaſſadour unto the *Samians*, that they ſhall ſend thee *Eſop*, and that thou wilt pardon and forgive them their treſpaſs; for if thou mayeſt have *Eſop*, they of *Samie* be in thy hands: and the King ſuddenly ſent Embaſſadours to them of *Samie*, the which Embaſſadours applyed, and ſet their wits, to ſhew unto the Senate of *Samie* the will of their Lord *Craſſus*, and ſaid that they ſhould ſend *Eſop* ſpeedily unto him: and when *Eſop* underſtood what the King demanded, he ſaid nnto the *Samians*,

mians, my Lords it pleaseth me well to go tow
the King, but before I go, I will tell you a fable.

How the Wolves sent their Embassadours to the Sh

IN time when beasts could speak, the Wol
made war against the Sheep; and because
sheep might not keep them, nor hold against
Wolves, they demanded help of the Dogs, by
which, the Sheep made the Wolves to return ba
ward; and because the Wolves could not get
prey, nor win any thing upon the Sheep becaus
the Dogs that kept them, the Wolves on a time
an Embassadour unto the Sheep, for to have
perual peace with them; and for to have peace,
Wolves went and demanded, that for to eschew
suspicion, the Dogs should be given to the Wo
or else destroyed for ever: and the Sheep as fo
in hope of peace and concord, consented to th
demands And when all the Dogs were slain,
Wolves took vengeance upon the Sheep as da
appeareth When *Esop* rehearsed this fable, the S
mians determined among themselves that *Esop* shou
not go toward the King.

How Esop *obeyed not the* Samians, *but went towa*
the King.

Esop obeyed not the will of the *Samians*, b
went with the Embassadors towards the Ki
And when he was come to the Kings Court, th
King seeing that *Esop* was so deformed, and crooke
of body, he was angry and wroth with himself, a
said with great marvel; is this same he; for th
truth of whom they of *Samie* would not obey me
Esop then said, Ah right dear Sir, and King
certainly I am not come before thy Majesty b
force, but of my good will I am come to thee. tra
sting

ting so much upon thy benignity, that thou wilt hear what I shall say unto thee.

The King gave him audience, and leave to say what he would, and thus he began: The other day there was a man which chased the flies, the which man took a Nightingale, and the Nightingale seeing that he would have killed her, said to the Falconer, I pray thee that thou without cause wilt not slay me, for to no body do I any harm or danger, for I eat not the corn, nor destroy the fruits of the earth, but give solace and joy to all them that pass by the way with my song and voice, and of me thou shalt have but onely a little heartsis; and when the Faulconer heard the bird speak these words, he let her go. Wherefore (right dear Sir) I pray thee that thou without cause wilt not slay me, which am nothing worth, for to no body do I harm, nor would I do, and for the defect and feebleness of my body I may not do; but I can speak and say things that be profitable to them that be in the mortal life of this present world. The King then marvelled and was moved to pity, and said to *Æsop*, I give not unto thee thy life, for Fortune giveth it thee, and if thou wilt have any thing else of me, ask and it shall be given thee. Then *Æsop* said, I ask nothing of thee but onely that thou give me the tribute of the *Samians*. Well, said the King, I am content: then *Æsop* greatly thanked the King, and after he composed the Fables which be written here in this book, and to the King he gave them, and demanded of him the Letters of the gift for the remission of the tribute of the *Samians*, which were delivered to him by the Kings commandement, and with his good will, and many other gifts. And *Æsop* then took his leave of the King, and returned to *Samie*.

How

How Esop *returned to* Samie *again.*

AFter that *Esop* was arrived in *Samie*, the p
received him worshipfully, and made
joy at his coming: And *Esop* commanded the
ple to be assembled together at a certain day i
place appointed. And when as *Esop* was set
Seat, he read unto them the Royal Letters of
Crassus, how he remitted and forgave them th
bute. After this *Esop* departed from *Samie*,
would sport himself through many Regions,
ons, and Cities, giving Ensignments by histories
fables unto mortal men Amongst the rest he
to *Babylon*, and because he did shew there his
dom, he was received and worshipfully feaste
Licure King of *Babylon*. At that time the King
send one to another Plays and Problematicks,
such other pleasant devices for their disports;
he which could not interpret them, sent tribu
him that sent them: and because that *Esop* c
interpret them, he taught the King of *Babylo*
manner of it. After that he composed many fa
which the King of *Babylon* sent to other Kings,
because they could not interpret them, they
many tributes unto him, whereby his whole R
was mightily inriched. After that, because
had no young Children, he adopted a Noble C
to be his Son, the which he presented to the K
and he received him as if he had been his own S
which Child was named *Enus*: this *Enus* with
while after medled with the Chamberer of
which he held for his Wife, and often knew her
dily; and because he was greatly in doubt that
would avenge himself, he accused *Esop* to the K
of divers Crimes, and High Treason. He also com
sed false Letters, shewing by them to the King,
Esop by fables which he sent here and there,
betrayed him, and that he had conspired his dea

How the King commanded that Eſop *ſhould be put to death, and how he was ſaved.*

THe King *Lycure* believing and giving credit to the Accuſation made againſt *Eſop*, was very wroth and commanded *Herope* his Seneſchal that *Eſop* ſhould be put to death: but *Herope* ſeeing that his ſentence was unjuſt, kept *Eſop* ſecretly within a ſepulchre; and all his goods were given to his ſon which had abuſed him: long after this, *Nectabanus* King of *Egypt*, thinking that *Eſop* had certainly been put to death, according to the commandement, ſent a propoſition problemauick to *Lycure* King of *Babylon*, which was as followeth, *Nectabanus* King of *Egypt* ſendeth greeting unto *Lycure* King of *Babylon*. Becauſe *I* would edifie and build a Tower, the which ſhall not touch Heaven nor Earth, *I* pray thee ſend unto me Maſons to make up the ſaid Tower; and this requeſt being accompliſhed, *I* ſhall give unto thee the tenth tribute of all my lands and Realms. And when the King of *Babylon* heard this demand, he was greatly troubled and wroth, and thought how he might give anſwer to this queſtion. And when he had called all his Sages for to have reſolution thereof, and found none that could declare the ſame, the King was more angry than he was before; and for the great ſorrow that he took thereof he fell down to the ground and ſaid, alaſs *I* am miſerable, and have loſt the Crown of my Realm; curſed be he by whom *I* made *Eſop* to be put to death. And when *Herope* the Seneſchal knew the great anguiſh and ſorrow of the King, he ſaid to him, Right dear Sir, take no more ſorrow in thy heart, but pardon and forgive me, for *I* made not *Eſop* to be put to death as thou commandeſt me; for well I knew that yet thou ſhouldeſt have need of him, and doubting to diſpleaſe thy Majeſty, ſince that day to this *I* have kept him in a ſepulchre;

chre; when the King heard this he was very g
and he rose from the ground where he lay,
went and embraced the Seneschal, saying, if it
that *Esop* may be found alive, during my life I
be bound to thee, and therefore I pray thee if
so let him come to me quickly.

How Esop was brought before the King, and how the King commanded that he should be put in his former office and dignity again.

ESop being brought before the King, fell do
at the Kings feet; and when the King saw
Esop looked so pale and ill, he had of him gr
pity, and commanded that he should be taken
and newly cloathed: and when *Esop* was upon
feet, he came before the King, and full meekly
luted him, and demanded of him the cause why
had been put in prison: then the King said, th
his adopted son *Enus* had accused him: and
King commanded that *Enus* should be punished wi
such pain as those deserve that devise the death
their fathers; but *Esop* prayed the King he wou
forgive him. And when the King shewed *Esop* th
question of the King of *Egypt*, and when *Esop* ha
seen the Letter, he said to the King, write again
the King of *Egypt*, and give to him this answer
that after the Winter shall be past and gone, tho
shalt send unto him workmen to build and make u
his Tower: and thus he sent Embassadours to the
King of *Egypt* After this the King made all the
goods of *Esop* to be restored unto him, and he to be
put in his first dignity, giving him full authority
and might to punish his son after his own will.
But *Esop* benignly received again into his house his
adopted son, and sweetly chastised and corrected
him and said, my son, observe you my commande-
ments, and keep them in thy memory; for we give
good counsel to others, but for our selves we
can-

cannot take it: but becauſe that thou art an humane man, thou muſt be ſubject to fortune; therefore thou ſhalt firſt love God and keep thy ſelf from the wrath and anger of the King.

And becauſe that thou art an humane man, have thy care and ſollicitude on humane things, for God doth puniſh the wicked folk; alſo it is no good or heavenly thing to do any body any harm, but ſhew thy ſelf cruel to thoſe that are thine enemies, to the end that of them thou be not condemned; and to friends make joyful ſemblance and good cheer; to the end that thou mayſt have the more aſſurance of their help and good will; for thou oughteſt to deſire proſperity and welfare to thy friends, and adverſity to all thy enemies: thou mayeſt ſpeak fair to thy wife; to the intent that ſhe take not another man; becauſe a woman is variable, and as men flatter and ſpeak fair to her; ſhe is leſs inclined to do any evil. Keep thee well from the fellowſhip of the cruel man, for albeit that he have good proſperity, yet he is miſerable: ſtop thy ears, and hold well thy tongue from ſuch talking, and have no envy at other mens goods; for envy hindreth the envious: have care and regard over thy family, and that thou mayeſt be loved like a Lord; have ſhame in thy ſelf to do any thing againſt reaſon, and be negligent or wretchleſs to learn every day: tell not thy counſel to thy wife; ſpend nor waſte thy goods wilfully, for better it is for a man to leave his goods after his death, then to be a beggar in his life: ſalute joyfully ſuch as thou meeteſt by the way; for the dog maketh ſign of joy with his tayl to ſuch as he knoweth by the way: mock no man, never hide thy wiſdome, and all that thou borroweſt give again with good will; and thoſe which thou may help, refuſe not to do good to, keep thee from evil company: ſhew to thy friends thy affairs and buſineſs, and beware that thou do nothing where-

by

by thou mayest repent thee afterward: and
adversity cometh bear it patiently: harbor
hat be harbourless; clothe the naked; a good
appeaseth anger; surely he is happy that m
him a good friend, for nothing is so secretly
but one time or other it will come to light.

How Enus *departed from* Esop, *and went and*
himself.

THus with many admonitions did *Esop* in
his son, and *Enus* departed and said, th
justly, and without cause he hath accused *Es*
which he was full of heaviness and sorrow,
went up to the top of an high mountain, and
thence cast himself down to the bottom: and
wilfully he brake his bones and killed himse
he had ever kept evil rule and misgovernance;
an evil life cometh to an evil end: after this
commanded the Faukoners that they should
four young Eagles which were not yet fo
their nest: and when *Esop* had them, he acco
med them to eat their meat high and low, and
of them had to their feet two Children fastned
bound; and as the Children lift upward, make
meat to come downward, the young Eagles l
wise followed up and down to take their meat.

These things thus ordered, and winter be
gone and past, *Esop* took leave of King *Ly*
and with his Eagles and Children went into *Eg*
and when he was come before the King, the K
seeing *Esop* so deformed and crook-backed thou
in himself that he was but a beast, and that
King of *Babylon* mocked him and his person, for
considered not that a foul vessel might be full
good wine: for men ought not only to take he
of the vessel, but to that which is in it. *Esop* th
presently kneeled before the King, and right hu

y saluted him; and the King sitting in his Ma-
sty, saluted him right graciously and benignly,
ying in this manner, how likest thou me and
ine? and *Esop* answered, Sir, thou seemest to me to
e the Sun, and thy men the beams thereof.

How Esop *made solution to the King of* Egypt, *upon the question which he sent to the King of* Babylon.

THe King having heard the answer of *Esop*, greatly marvelled that he was so subtile in his answers, and said to him in this manner; hast thou brought with thee all them that shall Edifie and make up the tower? I have, said *Esop*: but first thou must shew unto me the place whereas thou wilt have it. The King then departed out of the place, and set *Esop* in a fair field, and said, seest thou this fair field? it is the place where I would have my Tower. *Esop* then to each corner of this field laid a Eagle with two Children, the Children held the meat upward in the air, and the Eagles began to fly after it: and when the Children with an high voice began to cry; saying, bring us now clay, stone, brick, wood and tiles, and we shall build up the Tower; and when the King saw this, he said to *Esop*, as by great admiration, what have you men in your land which have wings? and *Esop* said, yea we have many such: then said the King to *Esop*, thou hast vanquished me by thy reasons and words. But I pray thee answer me unto this question; *I* have made Mares to be brought to me out of *Greece*, and they have conceived and bare Horses by the help of the Horses of *Babylon*: and *Esop* then answered, him Sir, to morrow *I* shall give you an answer unto this question; and after that *Esop* was returned to his lodging; he said in this manner to his servants; Look that among you ye get me a great Cat; and the servants accomplished the will of *Esop*.

Then

Then *Esop* openly before the folks made the Cr... be beaten with rods: and as the Egyptians saw it ... they ran anon after the Cat to have taken him, ... they might not; which feat done, the Egypt... went and told the King thereof: and the King co... manded that *Esop* should be brought before his p... son: and when *Esop* was come, the King said ... him, come hither, what hast thou done? know... thou not that the God that is adored and wors... ped of us, is of the figure and likeness of a Cat... certain all the Egyptians worship and adore ... Idol made after the form and figure of a Cat, wh... fore thou hast greatly offended: and *Esop* said ... unto the King, Sir, this false and evil beast, on... night last past, offended against the King of ... *bylon*, for this beast hath slain a Cock, which ... much loved, because he fought so strongly, ... sung on the hours of the night: and the King ... to *Esop*, I should never have thought that ... wouldest have made so great a leasing before ... for it may not be that this Cat should have ... and come in a night from hence to *Babylon*. ... *Esop* smiling said to him, Sir, in such manner co... eth and goeth to *Babylon* Horses, which the M... brought out of Greece conceived, and bare yo... Horses: and the King hearing this, praised gr... the wisdome of *Esop*, and then the King made ... of him, and more worshipped him than bef... and on the morrow after, the King of *Egypt* ... all the cheifest and greatest of the Philosoph... and wisest men in all the countrey to be called ... fore him, which he informed of the great sub... ty and wit of *Esop*, and commanded them to ... per into his Court with *Esop*: then they being ... at the table, one of them said thus to *Esop*, ... must pardon me, for hither am *I* sent to speak ... thee; and *Esop*, said, say what you please, and ... said, it is Gods will that no man should make ... leasi...

ngs: and after, another said unto *Esop*, there is a great Temple in which is a Colum right great, the which Colum beareth and sustaineth twelve Cities, and every City is covered with thirty great sayls, upon which two women be ever running. And *Esop* answered him in this manner, The small and little Children in *Babylon* know the solution of this question; for this Temple whereof thou speakest is Heaven, and the Column is the Earth; the twelve Cities be the twelve Months of the Year, and the thirty sayls be the daies of the Months, and the two women that be ever running over them Sayls are the Day and Night: then said the King of *Egypt* to the Lords of his Court, it is now right and reason, that *I* do send gifts and tributes to the King of *Babylon*: and one of them said to the King, Sir, we must yet make to him another question, which is this, What is that we never heard nor saw; and the King prayed *Esop* to give solution to this question. And *Esop* went to his lodging, and feigned to make an Obligation, on the which he made to be written this that followeth, I *Mallabanus* King of *Egypt*, make known to all men, that I borrowed of King *Licure* a thousand marks of gold, which I *Mallabanus* promised to pay to the said King *Licure* within a certain time, (which then was past) this writing did *Esop* present on the morrow following to the King of *Egypt*, which greatly marvelled thereat, and said to the Noble men of his Court that were there present, have you seen or ever heard say, that the King *Licure* hath lent to me any money or other thing? and as the Lords said nay, *Esop* then said to them, if it be as ye say, then your question is assoyled; for now ye hear and see that which you never heard nor saw; and then they of *Egypt* said, that King *Licure* was happy and fortunate to have such a subject and servant as *Esop* was: and the King sent *Esop* again

again unto *Babylon* with great gifts and tributes f
the King of *Babylon*.

How Esop *returned unto* Babylon. *and how the K
caused a statue or Image of Gold to be set up in
nour of him.*

AFter *Esop* was come again before the K
of *Babylon*, he rehearseth to him all he h
done in *Egypt*; wherefore the King command
that in the worship of *Esop*; a statue or image
gold should be set up in the publick or comm
place: within a while after *Esop*, had a great d
fire to go into *Greece*, and asked leave of the K
to go thither, whereof the King was sorrowfull, a
Esop promised him that he would return into *Ba
lon*, and there he would live and die with him; a
thus the King granted to him leave: and as E
travelled through all the Cities of *Greece* with wo
ship he shewed his sapience and Fables, in su
wise that he got worship and glory, and was
nowned through all the Land of *Greece*. At t
last he came to the Land of *Delphi*, which was t
best province in all *Greece*. The Citizens then
the City of *Delphi*, by their envy mocked and dis
noured *Esop*; and *Esop* said unto them, my Lor
ye be like the wood which is carried on the Sea; h
when men see it afar off, being tossed with t
waves, it seems to be right great, but when men
near, it appeareth but a small thing; thus is it
you, for when I was far from you, I thought that y
had been the best of all the Land, and now I kno
that ye be the worst. And when the *Delphi*
heard these words, they held a Counsel togethe
and one of them said, most wise Lords, ye know w
ry well how that this man hath had great glory
all the Cities and places where he had bee
wherefore if we take no heed to our selves,

ill rob us of our great authority, and destroy us
they imagined how and in what manner they
t put him to death; but they durst not attempt
the great company of strangers that were with-
e City. Nevertheless, as they espied one of the
nts of *Esop* making the mails, and other geer, rea-
ride and depart thence, they went and took a
of gold out of the Temple of *Apollo*, and secretly
t into the mail of *Esop*: *Esop* being ignorant here-
departed from *Delphi*; but ere he was far, the
ors ran after, making great noise and clamour,
Esop said to them, my Lords, why take ye m ?
they said, ah theif of celestial ornaments, crook-
ed and secrilegious, wherefore hast thou despis-
nd robbed the Temple of *Apollo*.

Esop *was betrayed, and how he rehearseth to the*
Delphines *the Fable of the Rat and the Frog.*

Esop hearing this, denyed it; forthwith they un-
bound the maile, within which they found the
of gold, and they went and shewed it unto the
ple: and *Esop*, considering and seeing their malice
wickedness, and knowing that he could not escape,
an to weep and be sorrowful for his fortune. And
of his friends named *Demas*, seeing *Esop* thus
eping, comforted him saying thus, have good cou-
e and rejoyce thy self, and anon the *Delphines* went
d concluded, that they (as a sacrileger worthy to
eive a villainous kind of death) should take *Esop*,
d cause him to be led to the top of an high moun-
n, for to be thrown down from thence head-long.
hen *Esop* knew their sentence, he rehearsed to them
s Fable for to withdraw them from their malice,
ying: When peace was among all beasts, the Rat
d the Frog loved much each other, and the Rat cal-
d the Frog to come and dine with her: the Rat
id unto the Frog, eat of the meat that pleaseth thee
est. And when they had eaten enough; the Frog

said to the Rat, come with me, and thou shalt well at thy supper; and to the end thou maye better pass the River, thou shalt bind thy self foot: the Rat agreed, and anon the Frog leapt in water and drew the Rat after her: and the Ra near drowned, he said to the Frog, wrongfully makest me to suffer death, but they that abide shall avenge this misdeed on thee; and as they thus drawing, the one forward & the other back a Kite seeing the debate and strife between them them both together and eat them up In like ma ye make me die wrongfully, but *Babylon* and shall avenge me upon you: But yet for all this *Delphines* would not let *Esop* go, but instead of they drew and pulled him shrewedly and in the manner he could, he defended himself against

How Esop *died miserably.*

AND as *Esop* was thus fighting against them escaped out of their hands, and fled into Templ of *Apollo* but all that profited him noth for by force and strength they drew him forth of Temple and then they led him where they mean put him to death. And *Esop* seeing himself so la pered, said unto them: My Lords, dread you your god *Apollo*? he shall avenge me on you: notwithstanding for all he could say, they brou him to the place where he should die, and seeing could not escape from them, he began to them Fable. There was a Woman had a daughter, wh was a Virgin and fool, the mother prayed unto h gods, that they would give her daughter wit reason: her daughter was once in the Temple, a heard what she said in her Prayers; and anon went into the field and saw a man which filled a sa full of Corn; she came and asked him what he and he said, fair daughter, I put wit into this sac

said again, alas my Friend, I pray thee put
it into my body and my mother shall pay thee
thy labour: then he put his wit into her belly,
k her Maidenhead from her; and full glad she
d home to her mother, and said to her, Mo-
have found a fair young man, which hath put
o me; and her Mother hearing these words,
full of sorrow, and said, my daughter, thou
covered all thy wit, but the wit thou hadst thou
t. Likewise to them he rehearsed another
There was an husbandman, which from his
o his old age had never been in the fields, nor
me into any City he pray'd his master that he
once see the City, and they sent him in a Cart,
was drawn with Asses, and said to him, prick
e Asses, and they shall lead thee to the City:
ter he had pricked them, there arose a great
st, wherewith the Asses were sore foiled, so that
eft their way, and took another way and drew
rt upon a mountain top so that both he and
rt fell down to the foot of the hill: and as he
lling he said to *Jupiter* on this manner, Ah *Ju-*
if I offend thee must I therefore die miserably?
more grieved at those foul and unprofitable As-
y whom I must receive death than if they were
nd good horses. Even so it fareth with me; for
od men and just I should not be put to death,
f you which are evil. And as they were come to
ace to cast down *Esop*, he told them another
in this manner; A certain man was inamored
is daughter, whom by force he deflowred; and
id unto her father, Ah father, thou art an evil
that hast done to me such a shame; for rather
ld I have suffered this crime of an hundred other
, than of thee: Semblably it is of me; for I had
er suffer death of other men than of you. So they
w him from the top of the hill, and thus he died
erably.

How the Delphines *sacrificed to their Gods, etc.*
Temple for to please them for the death of Esop.

AND after, when *Esop* was put to death, t
that in their City ran a great pestilence a
mine, in so much that they lost all their wits, a
this cause they sacrificed to their God *Apollo*, t
end to please him for the death of *Esop*; and be
that unjustly and wrongfully they put him to d
they made and edified a Temple: and when the
ces and great Lords of *Greece* had tidings ho
Delphines had put *Esop* to death, they came to
to punish them that put *Esop* to death.

Thus endeth the Life of ESOP.

Here beginneth the Prologue of t
First Book.

ROmulus *the Son of* Tiber *of the City of*
tique, *greeting*; Esop *a man of* Greece, *subtile*
ingenious, teacheth in his Fables how men ough
govern themselves; *and to the end that he may*
the life and customes of all manner of men, he ind
the Birds the Trees, and the Beasts speaking; to the
that man might know wherefore the Fables were fo
in the which he hath written the malice of evil pe
and the arguments of improbes. He teacheth also t
humble, and for to use good words, and many other f
examples, rehearsed and declared hereafter: the w
I Romulus *have translated out of Greek into Lati*
which, if you read, they shall sharpen thy wit, and g
thee cause of joy and mirth.

T

he first Book of the subtile Fables of *Esop.*

first Fable of the Cock and the precious stone.

S a Cock once did seek his living in the dunghil, he found a precious stone; to which the Cock , Ah fair stone and precious, thou art here in the ; and if he that desireth thee had found thee, as I e done, he would have taken thee up, and set thee hy first estate; but in vain have I found thee, for hing have I to do with thee, no good may I do to e, nor thou to me And this Fable *Esop* propo- n to them that read this Book.

The Moral.

For by the Cock is understood a Fool, which careth no re for Wisdom than the Cock did for the precious stone d by this stone is understood this Book.

Of the Dog and the Sheep.

OF quarrellers which be ever seeking occasion do some harm to the good. *Esop* giveth us a fable, There was on a time a Dog, which demanded a Sheep a loaf of bread that he borrowed of him; the Sheep answered he never borrowed any of him; the Dog made her to answer it before a Judge, & becau the Sheep denyed the debt, the Dog brought wi him false witnes, to wit, the Wolf, and the Kite, a the Sparhawk: when the witnesses should be exam ned and heard, the Wolf, said to the Judge, I am cer tain & remember well, that the Dog lent her a loaf bread; the Kite said, she received it to present m person: and the Sparhawk said to the Sheep why de nyest thou that which thou hast taken and received thus was the poor sheep vanquished. Wherefore th Judge commanded her that she should pay the Dog and to that end, she should do away before winter be fleece of wool to pay the same; thus wss the poo Sheep despoiled.

The Moral.

In such manner the evil and hungry people by their great unthankfulness reb and spoil poor folks.

Of the Dog and the piece of flesh.

HE that coveteth other mens goods, he oft loseth his own; whereof *Esop* rehearseth this fable. In time past there was a Dog went over a bridge, and held in his mouth a piece of flesh, and as he passed over the bridge, he perceived the shadow of his own self, and of his peice of flesh within the water, and he thinking that it had been another peice of flesh, forth with he thought to have taken it; and as he opened his mouth, the flesh fell into the water; and thus he lost it.

The Moral.

Right so is it with many an one, for when they think to rob another, they lose that they have of their own.

Of the Wolf and the Lamb.

OF the Innocent and of the Shrew, *Esop* teth this Fable It was so that a Lamb and a W both had thirst, and went both to the River to dri the Wolf drank above, and the Lamb beneath; an the Wolf saw the Lamb drinking, he saith with an voice, knave, why hast thou troubled my water wh I should now drink of ? Ah, my Lord, saving Grace, the water cometh from you toward me. T said the Wolf hast thou no shame nor dread to c me ? the Lamb said, my Lord, by your leave; t said the Wolf again, it is not six weeks past since father did as much : and the Lamb said, I was then born : and the Wolf said again, thou hast en my father ; the Lamb said I have no teeth : then Wolf said, thou art well like thy Father, and for sin and misdeed thou shalt die.

The Moral.

This Fable sheweth that the evil man careth no what manner he may rob and destroy the good innoc man.

Of the Rat and the Frog.

Now it is so, that the Rat went on Pilgrimage, and came by a River, and demanded help of Frog for to pass over, and then the Frog bound the Rats foot to her foot, and swoom into the midst of the River? and as they were there, the Frog held still with an intent to drown the Rat; in the mean time a Kite perceiving it, took them both a-

The Moral.

Therefore that man that thinketh deceit, deceit shall come upon him.

Of the Dog and the Sheep.

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do some harm to the good. Æsop giveth u
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a Sheep a loaf of bread that he borrowed of him;
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The Moral.

Right so is it with many an one, for when they think to rob another, they lose that they have of their own.

Of the Cow, the Goat, and the Sheep

IT is accounted a common saying among men, that the servant should not presume to eat any plum with his Lord, nor to the poor is it good to have partage and division with him that is rich and mighty wherefore *Esop* rehearsed such a Fable. The Cow, the Goat, and the Sheep, whent once a hunting, and chased a Hart, and took out with them a Lion, and when they came to part it, the Lion said, my Lords I let you to wit, that the first part is mine, because I am your Lord; the second, because I am stronger than ye be; the third, because I ran more swiftly than ye did; and whoever toucheth the fourth part, shall be my mortal enemy; and thus he took from them the Hart.

The Moral.

Wherefore this Fable sheweth that the poor should not keep fellowship with the mighty, for he is never faithful to the poor.

Of the Thief and the Sun.

O man is changed by nature, but an evil man may well have a worse issue than himself. *Esop* of telleth us a Fable. A theif held the feast of edding, and his neighbours came where the feast kept, and did worship to the thief; and a wise seeing the neighbours of the thief were joyful glaid, said to them, ye make you mirth and glad- of that whereof ye should weep, take heed to my ds and understand your joy: the Sun would once married, but all the Nations of the world were nst him; and prayed *Jupiter* that he should keep Sun from wedding: then *Jupiter* demanded of m the cause why they would not have him to be ried: one of them said to *Jupiter*, thou knowest l there is but one Sun, and yet he burneth us and if he be married and have any Children, they ll destroy all mankind.

The Moral.

Therefore this Fable sheweth that we ought not to re- ice when we are in evil company.

Of the Wolf and the Crane.

HE that doth any good to an evil man, fr
as *Esop* saith, for of the good done to the
cometh no profit: wherefore *Esop* rehearseth
fable. A Wolf eat and devoured a Sheep, of w
bones he had one in his throat, which he could
get out, and sore it grieved him: wherefore the W
prayed the Crane, that he would draw out of
throat the bone. And the Cran: put down his
neck into his throat and drew out the bone, wher
the Wolf was whole. Then the Crane demanded
him her reward, & the Wolf answered, thou art ri
unkind and canst no good: remembrest thou not w
I might have done to thee? for when thou hadst
neck within my throat, if I would I might have bi
it off.

The Moral.

*By this Fable it appeareth that no good comes fr
an evil body.*

Of two Bitches, how one lodged the other in time of littering.

E not hasty to give credit to the tales of flatterers for by sweet words they decieve good people: reof *Esop* telleth us this fable. There was a Bitch a time, which would fain litter, and be delivered er young ones, and came to the habitation of ano- Bitch, and pray'd her by sweet words, that she uld lend her a place where she might litter her ng ones: and that other Bitch lent unto her her and her house, thinking she had done well there- : and when the Bitch had littered, the good ch said unto her, that it was time that she should and depart out of her house: and then the o- er Bitch and her young Dogs ran upon her, and bit r, and cast her forth of her own house.

The Moral.

In this manner many an one for doing good hath hurt and damage

Of the Man and the Serpent.

THere is no good gotten by helping an evil per
for he that helpeth such, shall surely be ill
warded for his labor: and he that saveth a thief fr
the gallows, provideth an enemy for himself: whe
fore to withstand such, *Esop* rehearseth to us this f
ble. There was on a time a man which found a se
pent within a vine, and by reason of a great frost
the winter, the Serpent was hard, and almost de
with cold, wherefore the good man pitied her a
took her up, and bare her into his house, and laid h
before the fire, in so much, that she came again
her former strength and vigour: and as soon as sh
was thus revived, she begun to cry and hiss about th
house, and to trouble the good wife and her children
wherefore the good man would have had her out o
the house and when he thought to have taken her, she
sprung about his neck and had almost strangled him.

The Moral.

Even so it fareth with them that do good to wicked people; for instead of love and kindness, they shall have malice and envy.

Of the Lion and the Aſs.

Of them that mock others, *Eſop* rehearſeth this Fable: there was an Aſs which met with a Lion, to whom he ſaid, my brother, God ſave thee: and the Lion ſhaked his head, and had great pain to withhold his courage from devouring the Aſs. But the Lion ſaid to himſelf, it behoveth not the teeth of ſo noble a Lord as I am to bite ſuch a foul Beaſt.

The Moral.

For he that is wiſe, muſt not hurt the Fool, nor heed his words, but let him go.

Of two Rats.

FAr better is it to live in poverty, than to live ri-
ly; being ever in danger: whereof Æſop reci-
ſeth this fable. There were two Rats; whereof t
was great and fat, and held him in the cellar of a r
man, and the other was poor and lean. On a day t
great Rat went to ſport him in the field, & met by t
way the lean Rat, of which he was received as wel
he could into his poor cave or hole and gave him
ſuch meat as he had. Then ſaid the fat Rat, co
thou with me, and I ſhall give thee other meat. I
went with him into the Tower, and both entred in
the rich mans cellar, which was full of goods; a
when they were there, the great Rat preſented, a
gave to the poor Rat divers dainty meats, ſaying un
him Be merry, and make good cheer: and as the
were thus joyfully eating, the Butler came into th
cellar, and the great Rat ran into his hole, but the poo
Rat wiſt not whether to flee, but hid him behind th
door with great fear and trembling; and the Butle
turned again, and ſaw him not. And when he wa
gone, the fat Rat came out of his hole, and called th
lea

at, which was yet in fear, and said, Come hi-
ther and fear not to fill thy belly: but the poor Rat
said, for very love let me go; for *I* had rather eat
in the field, and live securely, than to eat dainty
with such fear as thou do'st here in this place.

The Moral.

Therefore it is better to live poorly and securely
than to live richly, and without assurance.

Of the Eagle and the Fox.

THe puissant and mighty must doubt the feeble,
as *Esop* rehearseth to us a Fable. There was an
Eagle, which came where young Foxes were, & took
away one of them, and gave it to his young Eagles to
feed them with. The Fox went after him, and pray'd
him to restore it again. But the Eagle said he would
not, for he was over him Lord and Master. Then the
Fox, full of subtilty and malice, began to put together
a great abundance of straw, and laid it under the tree
where the Eagle and her young birds were, & kindled
it with fire; and when the smoak and the flame be-

to rise upward, the Eagle fearing the death of young birds, restored to the Fox her young ones.

Of the Eagle and the Raven.

HE that is well and surely garnished, yet by false counsel may be betrayed, as *Esop* telleth us for a Fable. An Eagle was sometime upon a tree, which held in his bill a Nut, which he could not break: the Raven came unto him, and said, Thou shalt never break it, until thou fly as high as thou canst, and then let it fall upon the Stones: and the Eagle did so, and by that means lost his Nut.

The Moral.

Thus many have been deceived through false Counsel.

Of the Raven and the Fox.

They that be glad and joyful at the praising of flatterers oft-times do repent them; whereof *Esop* learseth to us this Fable. A Raven which was up- a tree held in his bill a piece of cheese, which the x desired much to have: wherefore he went and ised him in this manner; O gentle Raven, thou art gentlest of all other Birds; for thy feathers be so , so bright, and shining, and thou canst also well g; if thou hadst thy voice clear and small, thou ouldst be the most happy of all other Birds. The wl which heard the flattering words of the Fox, be- n to open his bill for to sing, and then the cheese ll to the ground, and the Fox took it up and eat it. nd when the Raven saw, that for his own glory he as deceived, he waxed heavy and sorrowful, and is pented him that he had believed the Fox.

The Moral.

Wherefore this Fable teacheth us, that we ought not to be glad or rejoice in the words of false and unfaithful folk, nor to believe Flatterers.

Of the Lion, the wild Boar, the Bull, and the A

WHen a man hath loſt his dignity or Office, h
muſt leave his audacity or hardneſs, t
the end he be not hurt and mocked: wherefore E
ſheweth ſuch a Fable. There was a Lion, which
his youth was very fierce and cruel; and when he w
come to age, there came to him a wild Boar, which
with his teeth rent and burſt a great piece of his body,
and avenged the wrong that the Lion had done to him
before time. After came unto him a Bull, which ſmote
and hurt him with his horns: alſo an Aſs came, which
ſmote him on the forehead with her feet in moſt
ſcornful manner: and the Lion began to weep, ſaying
within himſelf in this manner; when I was young and
ſtrong, every one dreaded and doubted me; but now
I am old, feeble, & near my death, none ſetteth ought
by me, but of every one *I* am abuſed: and becauſe that
I have loſt my vigor and ſtrength, I have alſo loſt my
dignity and worſhip.

The Moral.

Therefore this Fable ſheweth how we muſt be meek in
rity, leſt we be ſcorn'd of all men in our adverſity

Of the Ass and the young Dog.

NO man ought to meddle with that which he cannot do. Wherefore *Esop* rehearseth such a ble: Of an Ass which was in the house of a Lord, hich had a little Dog which he loved well, and eat pon his table; and the little Dog fawned, and leapt pon his gown, & to all them that were in the house e shewed his love: wherefore the Ass was envious, nd said in himself, If my Lord and his servants love his miscreant beast that sheweth his love toward hem, by all reason they must love me, if I shew kindess toward them; and therefore from henceforth I will take my disport, and make joy and play with my Lord and his servants. And as the Ass was in his thought and Imagination it hapned that he saw his Lord entring into that house, the Ass began to dance, and to make cheer, and to sing with his sweet voice, & approaching toward his Lord, leapt upon his shoulder; and began to kiss and lick him. The Lord then began to cry out with a loud voice, and said, Let this foul whorton that hurteth me so sore be well beaten and put away. Then the Lords servants took

staves, and began to smite upon the poor Ass, beat him sore, that he had no more courage to d or leap upon his Master.

Of the Lion and the Rat.

THe mighty and puissant must forgive the feeble for oft the little may well give aid and help u the great; whereof *Esop* rehearseth such a Fable: O a Lion which slept in a Forest, and the Rats disporti them about him; it hapened that they went upon t Lion whereat he awaked and with his claw he to one of them: w en the Rat saw her self thus take she said unto the Lion, my Lord, I pray you pardo me, for little shall you win by my death, and I thoug not to displease you. Then thought the Lion wit himself, that it were no worship to put her to death wherefore he forgave her and let her go. After this it hapned that the same Lion was taken in a snare, where upon he began to cry, and make sorrow: and when the Rat heard him cry, he approached, and demanded what he ailed? and the Lion said. seest thou how I am taken and bound with this line? Then said the Rat

y Lord, I will not be unkind, but shall ever re-
er your great mercy towards me; and withal,
n, I shall now help you. The Rat then began to
he cord and so long knawed thereon, that the
brake in sunder, and the Lion escaped.

The Motal.

refore this Fable teacheth how that a mighty man
not to despise the little or mean: for he that can-
rt by his strength, may give help by his diligent
rvent.

Of the young Kite and his Mother.

He that ever doth evil, ought not to have trust that his prayer should be heard. Of which matter *Esop* rehearseth this Fable: There was a Kite which was sick, in so much that he had no trust to recover his health. And as he saw himself weak and feeble, he pray'd his Mother that she would pray unto her gods for him. His Mother answered him, my son,

thou haſt greatly offended and blaſphemed the
that now they will avenge them on thee; for
pray'ſt not to them for piety, nor love, but for
and dread.

The Moral.

For he which leadeth an evil life, and in his
ing is obſtinate, ought not to have hope to be del
of his evil. For when one is faln into extream ſick
then is the time come that he muſt be paid accor
to his deeds: for he that offendeth others in his
ſperity, ſhall find few friends when he falleth into
verſity.

Of the Swallow, and other Birds.

HE that believeth not good counſel, ſhall not
to be evil counſelled; wherefore *Eſop* rehe
ſeth to us this Fable following. A Plow man ſow
Linſeed, and the Swallow ſeeing that of the ſame

en might have nets and gins, went and ſaid to her Birds, Come ye all with me, and let us up this; for if we let it grow, the labouret make gins and nets to take us all; but all the diſpraiſed her counſel: Then the ſwallow, ſeehis, went and harboured her ſelf in the Plowhouſe. And when the flax was grown, and up the labouret made gins and nets to take wherewith he took every day divers of thoſe and brough them home to his houſe. Which Swallow ſeeing, ſaid, I told you this before, but would not be warned by me.

The End of the firſt Book.

THE PROLOGUE OF THE Second Book.

ALl manner of Fables are found to shew what they should ensue and follow, and so what they ought to leave and flee, for Fa is as much to say in Poetry, as words in Theol And therefore I write Fables to shew the good conditions of good men; for the Law is given trespasses and misdoers: and because the good a just be not subject to the Law, as we find a read of the Athenians, which living after t Law of Nature, and also at their liberty wa have a King for to punish all evil; but becau they were not accustomed to be inforced, wh any of them was corrected and punished, the were greatly troubled when the new Kin executed Justice, because that afore that time the had never been under any mans subjection, it wa grievous to them to be in servitude; wherefore the were sorrowful that ever they demanded a King Against which Esop rehearseth this fable following

The first Fable of the Frogs and of Jupiter.

NOthing is so good as to live justly and at liberty; for freedome and liberty is better than any gold or silver: whereof *Æsop* rehearseth such a fable. Divers Frogs were in ditches and ponds at their own liberty, they altogether with one consent make requeſt unto *Jupiter*, that he would give them a King, and *Jupiter* thereof began to marvel, and for the King he caſt them down a great piece of wood; which, with the fall thereof, made a great sound in the water, where they had great dread and fear: and after, as they approached to their King for to make him obeysance, and perceived that it was but a piece of wood, they turned again to *Jupiter*, praying him earneſtly that he would give to them another King. Then *Jupiter* gave to them the Heron to be their King. Then the Heron entred into the water, and eat them one after another. And when the Frogs saw that their King did so devour them, they began to weep to *Jupiter*, and to say unto him; Right high and mighty *Jupiter*, we pray thee to deliver us from the throat of this Tyrant, which eateth us one after another: and then said *Jupiter* to them, The King which ye have demanded shall be your Maſter.

Wherefore, when men have that which is curteis they ought to be joyful and glad: and he that hath liberty, ought to keep it well; for nothing is better than liberty: for liberty should not be sold for all the gold and silver in the world.

Of the Doves, the Kite, and the Sparhawk.

HE that putteth himself under the safeguard or protection of the evil, shall ask help of them in time of need, and get one: according to this presentible of the Doves which requested a Sparhawk to be their King to keep them from the Kite; and when the Sparhawk was made King over them, he began to defie them: then the Doves said among themselves, that better it were for us to suffer of the Kite, than to be subject unto the Sparhawk, and to be martyr'd as we be; but hereof we be well worthy for we ourselves are the onely cause of this mischief.

Wherefore it is good wisdom for men to think well what will be the end, ere they begin any thing.

Of

Of the Thief and the Dog.

IF a man give any thing, he that receiveth it ought to take heed to what end it is given: whereof Esop rehearseth this fable. There was a Thief that came in a night into a mans house for to have robbed him, and the good mans Dog began to bark at him, and then the Thief did cast at him a piece of bread; and then the Dog said to him, Thou castest this bread for no good will, but onely to the end that I should hold my peace to the intent that thou may'st rob my master; and therefore it were not good for me, that for a morsel of bread I should lose my life: wherefore go thy way, or else I will awake my master and all his houshold. The Dog then began to bark, and the Thief fled, and thus by coverousne's many have received great gifts, which have c.used them to lose their heads.

The Moral.

Wherefore it is good to consider and look well to what intent the gift is given, to the end that none may be betray'd by gifts, neither ought any for gifts to work treason.

D 3

Of the Wolf and the Sow

A Man ought not to believe all that he heareth; wherefore *Esop* rehearseth such a Fable: Of a Wolf which came towards a Sow, which kept and made sorrow for the great pain that she felt, because she was great with pig. And the Wolf came to her, saying, my sister, make the young pigs secure, for joyfully and with good will I shall serve and help thee: and the Sow then said to him, Go forth on thy way, for I have no need of the help of such a servant, for as long as thou shalt stand here, I shall not deliver me of my charge; for thou desirest nothing else but to have them and eat them. The Wolf then went his way, and anon the Sow was delivered of her pigs, but if she had believed him, she had had a sorrowful birth.

The Moral.

And thus he that foolishly believeth foolishly it happeth to him.

Of the Mountain that shook.

Right so it hapneth, that he that shaketh, hath dread, and is fearful: whereof *Esop* rehearseth us such a fable: of an hill that began to tremble and shake because of the Mole that delved. And as the folk saw that the Earth began to shake, they were sore afraid, and durst not come nigh the mountain: but when they knew it was long of the Mole, their doubt and dread was turned to joy, and they began all to laugh

The Moral.

Therefore men ought not to believe all folk which be full of great words, for some men will greatly fear where no danger is,

Of the Wolf and the Lamb.

THe birth calleth not a man ſo much to get ſom
friends, as doth the goodneſs: whereof Æ
rehearſeth to us ſuch a Fable; of a Wolf which fo
a Lamb among a great herd of Goats, the which Lam
ſucked a Goat, and the Wolf ſaid unto him, this Goa
is not thy mother, go and ſeek her at the mountai
for ſhe ſhall nouriſh thee more ſweetly and more ten
derly than the Goat will: and the Lamb anſwere
him, this Goat nouriſheth me inſtead of my mo
ther, for ſhe lendeth me her paps ſooner than m
any of her own children; and yet better it is for me
to be here among theſe Goats, than to depart from
thence, and to fall into thy throat and be devoured.

The Moral.

*Therefore he is a Fool, which, being in freedome w
urety, putteth himſelf in danger of death; for better
it is to live hardly in ſurety, than ſweetly in peril and
danger.*

Of the old Dog and his Master.

MEn ought not to dispraise the antient, nor to put them back; for if thou be young, thou ought'st to desire greatly to come to be old also thou ought'st to praise the acts or deeds which they have done in their young age: whereof *Esop* rehearseth us such a fable, There was a Lord which had a Dog the which in his youth had been of good kind, as namely to chase and hunt, and have great desire to run and take the wild beasts, And when this Dog was come to old age, and that he could no more run: it hapned once that he let go, and escaped from him an Hart; wherefore his Master was wroth and angry, and in great rage he began to beat him, then the Dog said unto him, my master, for good service thou yieldest me evil: for in my young age and prosperity I served thee right well; and now that I am come to my old age, thou hatest and setteſt me back; remember, I pray thee, how that in my young age I was strong and lusty, and now when I am old and feeble thou setteſt nothing by me.

The Moral.

Therefore, who so doth any good in his youth, i

his old age he ſhall not continue in the vertue which poſſeſſed in his youth,

Of the Hares and the Frogs.

MEn ſay commonly, That as the time goeth, ſo much folks go: whereof *Eſop* rehearſeth ſuch a fable; That he which beholdeth the evil of other muſt have patience of the evil which may come upon himſelf. For on a time, as an Hunter chaſed through the fields and wood, the Hares began to flee for fear: and as they ran, they paſſed through a meadow full of Frogs; and when the Frogs ſaw the Hares run, they began alſo to run and flee as faſt: One of the Hares ſeeing them ſo fearful, ſaid unto his Follows, Let us be no more ſo fearful for we be not alone in dread, but all theſe Frogs be in doubt as well as we; therefore we ought not to deſpair, but truſt and hope to live: and if a little adverſity come upon us, we muſt endeavour to bear it patiently; for the time will one day come, that we ſhall be out of all fear and dan-

ought not to distrust, but ever to be in hope, that a
of better hap will come; even as peace cometh after
and fair weather after rain.

Of the Wolf and the Kid.

GOod children ought to keep the commandments
of their parents and friends: whereof Esop re-
hearseth this fable following. There was a Goat which
had littered her young Kid, and hunger took her, so
that she would have gone into the fields for to have
eaten some grass; wherefore she said to her young Kid
my child, beware that if the Wolf come hither to eat
thee, thou open not the door to him. When the Goat
was gone, the Wolf came to the door, and the Kid an-
swered him, Go hence thou evil and false beast; for
well I see thee through the hole, that to have me thou
feignest the voice of my mother, and therefore I shall
keep me well from opening the door.

The Moral.

Thus good children ought to mark and lay in their
hearts their precepts; for many an one is lost and
for lack of obedience.

Of the poor man and the Serpent.

HE that applies himſelf to do other men harm, ought not to think himſelf ſecure: wherefore *Eſop* rehearſeth this Fable. There was a Serpent which came into the houſe of a poor man, and lived of that which fell from the poor mans table, for the which thing there hapned great fortune to this man, and he became very rich. But on a day this man was very angry againſt the Serpent, and took a ſword, and ſmote at him; wherefore the Serpent went out of the houſe, and came no more thither again. A little after, this man fell again into great poverty, and then he knew that by fortune of the Serpent he was become rich; wherefore he repented him that he had driven awa y the Serpent. Then he went and humbled himſelf to the Serpent, ſaying, I pray thee that thou wilt pardon me of the offence that I have done thee: And the Serpent ſaid, ſeeing thou repenteſt thee of thy miſdeed, I forgive thee; but as long as I live, I ſhall remember thy malice: for as thou hurtedſt me once, ſo thou maiſt again.

The Mora'.

Wherefore that which was once evil, ſhall ever ſo be

To hold: men ought therefore not to insult over him of whom they receive some benefit, nor yet to suspect their good true friends.

Of the Hart, the Sheep, and the Wolf.

A Promise that is made by force and for fear, is not to be kept: whereof *Esop* rehearseth this following fable. An Hart in presence of a Wolf, demanded of a Sheep that he should pay a bushel of corn; and the Wolf commanded the Sheep to pay it: and when the day of payment was come, the Hart demanded of the Sheep the corn, and the Sheep said to him, the covenants and promises which are made by force and dread, are not to be kept; for it was force unto me, being before the Wolf, to promise and grant to thee that which thou never lendest to me; therefore thou shalt have nothing of me.

The Moral.

Wherefore it is good sometimes to make promise of some small things, to withstand greater loss: for the things that are done by force have no fidelity.

Of the Bald man and the Flie.

OF a little evil may come a greater: where
Esop rehearseth this fable. There was a F
which pricked a man upon his bald head, and wh
he would have smitten her, she fled away; and th
he smote himself; whereat the Flie began to laug
and the bald man said, Evil beast, thou deservest w
thy death: I smote my self, whereat thou didst mo
but if I had hit thee, thou hadst surely be
slain.

The Moral.

*Therefore men say commonly, That at the harm
other men none ought to laugh or scorn; but envio
and scornful words procure many enemies: for th
cause it often hapneth, that a few bad words to
great danger.*

Of the Fox and the Stork.

NO man ought to do unto others that which he would not ſhould be done unto himſelf: Of which *Eſop* rehearſeth this fable; to wit, Of a Fox, which requeſted a Stork to Supper, and the Fox put the meat upon a trencher, the which meat the Stork might not eat, whereof ſhe took great diſpleaſure, & departed to her lodging: & becauſe the Fox had thus deceived her, ſhe bethought her ſelf how ſhe might beguile the Fox; for, as men ſay, It is merry to beguile the beguilers. Wherefore the Stork pray'd the Fox to come and ſup with her, and the Stork put his meat within a Glaſs, and when the Fox would have eaten thereof, he could not come by it, but onely licked the outſide of the glaſs, becauſe he could not reach into it with his mouth. And then the Stork ſaid unto him, Take part of ſuch fare as thou gaveſt me: So the Fox might ſhamefully departed thence.

The Moral.

Thus with the ſame Rod which he made to another he was beaten himſelf; therefore he that beguileth o-

Of the Wolf, and the Mans head.

SOme have more worſhip than wit, whereof Æ
rehearſeth a Fable of a Wolf, which found
mans head, the which he turned up and dow
with his foot, and ſaid, Ah, how fair and pleaſant ha
thou been! and now thou haſt in thee neither wit no
beauty; alſo thou art without voice, and witho
thought.

The Moral.

*And therefore men ought not to behold the beauty an
fairneſs of the body, but the goodneſs of the courage:
for ſometimes men give glory and worſhip to ſome tha
have not deſerved it.*

Of the Jay and the Peacock.

NOne ought to wear another mans rayment, and to be proud thereof as if it were his own: ereof *Esop* rehearseth to us this fable. There was y which decked and array'd himself with the fea- rs of a Peacock, & when he was so deckt, he went converſed among the Peacocks: and when he was h them, he began to dispraise his fellows. And en the Peacocks knew that he was not of their kind anon plucked off all his feathers and beat him in h manner that no feathers abode upon him; so he d away all naked and bare: and when his Fellows him they said, what Gallant cometh here? where his feathers which he had a while ago? hath he shame to come into our company? Then all the ds came unto him, and beat him saying If thou dst been content with thy own rayment, thou hadst t been put to this shame.

The Moral.

Wherefore it is not good to wear other mens clothes many there are which brag much of that which is not their own

Of

Of the Mule and the Flie,

SOme make a great labour which have no n
whereof Eſop rehearſeth this fable. There w
Carter which had a Cart that a Mule drew fo
and becauſe that the Mule went not faſt enough
Flie ſaid to the *Mule*, ah lazy *Mule*, why goeſt
no faſter? I ſhall ſo greatly prick thee, that I
make thee go lightly. The *Mule* anſwered, God
the *Moon* from the Wolves, for I have no great
nor fear of thee, but I dread and doubt for my
ſher that is upon me, which conſtraineth me to
his will; and more I ought to dread and doubt
than thee, which art nought, and of no value
power.

The *Moral*.

*Wherefore men ought not to fear them which are
to be feared.*

Of the Ant and the Flie.

O make boaſt and vaunting is but vain glory: whereof *Eſop* rehearſeth this following Fable. e was an Ant and a Flie which ſtrived togethe t, which was the moſt noble of them both. th ſaid to the Ant, come hither Ant, wilt thou com thy ſelf with me, that dwell in the Kings Palace, eat and drink at his table? and alſo k kiſs both and Queen, and the moſt fair maidens: thou miſcreant beaſt art ever within the Earth Then Ant anſwered the Fly, ſaying, Now know *I* well vanity and folly, for thou vaunteſt thee of that reof thou ſhouldſt be diſpraiſed; for in all places re thou fleeſt, thou art hated and put out, & li- in great danger, and as ſoon as Winter cometh ſhalt die; but I ſhall abide alive within my mber or hole, whereas I eat and drink at pleaſure the Winter ſhall not forgive thee thy miſdeed, hall ſlay thee.

The Moral.

Thus he that will mock and diſpraiſe others, ought to look well into himſelf; for it is more wiſdom e and amend our own faults, than to look into other

Of

Of the Wolf, the Fox, and the Ape.

T'e man that once falleth into any evil fau
shall live with dishonor, and in suspition
after: and howbeit that in adventure he purpose
some profitable thing to some other, yet he shou
be trusted and believed: whereof Esop rehearse
us this fable following. There was a Wolf tha
the Fox was an arrant thief, and a robber of poor
ple: and the Fox answered and said that he lye
that he was a good & true man, and that he did
good and profit: and then the Ape which was se
Judge betwen them, gave sentence, and said th
the Wolf; Come hither, thou hast lost all that
thou demandest: and thou Fox, I believe well
thou hast usurped and robbed something, howbeit
thou denyest it in Justice: but that peace may be
twixt you both, ye shall part together your good
the end that none of you both have any whole p
for that he that is accustomed to rob & steal, with
pain he may abstain or refrain himself from it;
one beguiler evermore beguileth another; & be

the Ape found them both guilty and suspitious, ade them accord, and part half by half.

The Moral.

erefore they that be accustomed to any fraud, de- r falshood, shall ever live in great mislike and on.

Of the Man and the Weesel.

En ought well to consider the courage and thought of him that doth good, and to the wherefore he doth it; whereof *Esop* rehearseth ble: of a man which took a Weesel which cha- after Rats within his house; and after, when he taken the Weesel, he would have killed her: n the poor Weesel saw the wrath and fury of the she cryed unto him for mercy, saying thus; Lord, I require and pray thee that thou wilt on me, and that thou wilt reward me for the t service I have done thee; for ever I have ed the Rats out of thy house. And the man said, didst it not for the love of me, but only that done it to fill thine own belly; for if thou

hadſt done it for the love of me, I would ha
warded thee for it; but becauſe thou didſt n
to ſerve me, but to let and damage me, (for wh
Rats could not eat thou beareſt away) & being
en fat with my bread thou muſt tender and g
me all the fatneſs which thou haſt gotten here
that robbeth muſt be robbed, *Juxta illud, pi
pilabuntur.*

The *Moral.*

*For it ſufficeth not to do well, but men muſt h
good intent in doing of it; wherefore I will not p
thee ſeeing thou deſerveſt no mercy, but preſen
thee to death*

Of the Ox and the Frog.

The poor man ought not to compare himſel
him that is rich, as *Eſop* ſheweth to us by
preſent fable. There was a Frog in a medow w
eſpied an Ox hard by in a paſture, & perceiving th
great and her ſelf little ſhe began to ſwell againſt

Ox, and said to her Children, am I not now as as the Ox, and as mighty ? and her Children nay Mother, for when we behold the Ox, you nothing like in bigness to him. At these words rog began more to swell; and when the Ox saw ride and folly of the Frog, he trod upon her with oor, and brake her all to pieces.

The Moral.

Therefore it is not good for the poor man to compare elf with the rich, but rather to content himself in his ing; lest by striving beyond his power he purchase only the ill will of the wealthy, but work withal his wo and overthrow.

The end of the second Book.

THE

The third Book of the ſubtil Fab of ESOP.

The firſt Fable is of the Lion and the Shepherd.

THey that are mighty and puiſſant ought not be undmindful of the benefits done unto th by the poor & ſimple, & ought alſo to requite th as much as in them lieth: as this fable of *Eſop* p eth, and ſheweth us, of a Lion which ran after a b and as he ran, a thorn entred into his foot; which terward hurt and grieved him greatly Wherefore might not go; but, as well as he could, he came Shepherd which was keeping ſheep, and began flatter him with his tail, ſhewing his foot which hurt: the Shepherd was in great fear and dre and caſt before the Lion one of his Sheep, but t Lion demanded no meat; for more he deſired have ſome help and eaſe of his foot, than

t. And when the shepherd saw the wound, he with needle subtilly drew the thorn out of his foot, out of the wound all the rotten flesh, and cor-tion, & anointed the wound with such sweet oynt-s that anon the Lion was whole. And for to ren-thanks unto the Shepherd, the Lion kissed his hand went again to the wood And within a while after apned that the Lion was taken, and conveyed to City of *Rome*, and was put among other b:asts to devour the misdoers. It also hapned in proces me, that the same Shepherd committed an of-e, for which he was Judged to be devoured of sts; and as soon as he was cast in among them, the n knew him, and began to behold him, and lick-im with his tongue; and kept him from all other sts. Then knew the Shepherd that it was the same n which he had made whole and that he would recompence him for the good which he had done him. Whereat all the *Romans* were greatly abash-and would also know the cause of it, why he was cherished by the wild beast And when they knew cause, they gave leave to the Shepherd to go me, and sent the Lion to the Forrest.

The Moral.

Men ought therefore to render thanks to their Bene-fors; for ingratitude is displeasing to God, and ttfull to men.

Of the Lyon and the Horſe.

EAch one ought to ſhun diſſimulation; for no
ought to feign himſelf otherwiſe than he is;
Æſop rehearſeth unto us by this Fable. There wa
Lion which ſaw an Horſe eat graſs in a meadow, a
being deſirous to devour the Horſe he went to hi
and ſaid, God keep thee my brother: I am a go
Leech, and becauſe thou haſt a ſore foot, I will he
thee. The Horſe knowing well the Lion's evil int
ſaid, I am glad, brother of thy coming hither, I pr
thee now that thou wilt make my foot whole, & th
the Lion ſaid to the Horſe, let me ſee thy foot: and
the Lion looked on it, the Horſe ſmote him on
forehead in ſuch wiſe that he brake his head; and t
Lion fell to the ground, being hurt ſo grievouſly, t
he could hardly riſe again. And being up again,
ſaid to himſelf. Surely I am well worthy of this;
he that ſeeketh evil, evil cometh to him: and bec
that I diſſembled, and feigned my ſelf to be a Ph
ſician, whereas I ſhould have ſhewed my ſelf a p
enemy, I therefore have received a meet reward

The Moral.

Therefore every one ought to ſhew himſelf plain

Of the Horse and the Ass.

HE that is fortunate and happy, knows not how soon he may be poor and miserable. And therefore none ought to despise the simple, but rather to think himself may become as mean and poor. Wherefore Esop sheweth us this fable: There was a great Horse which was well harnessed and apparelled, and his saddle richly furnished with gold: this Horse met with a poor Ass sore laden in a narrow way; and because the Ass turned not back, incontinently the Horse said to him, unmannerly beast, hast thou no shame, beareſt thou no reverence unto thy Lord? Who holdeth me now, that I with my foot breaks not thy head, because thou giveſt not place for me to pass by thee? The poor Ass answered never a word, but was sorry: and after that, he would have beaten him, whereat the Ass held his peace as wise and sage, and so the Horse went his way. And within a while after, it befell, that fortune turned her wheel so down, that this fair Horse became old, lean, and sick, and out of all prosperity; and

his master commanded he should be had into the town; and in stead of his rich saddle, men should put on his back a pannier for to bear dung to the fields. Now it hapned, that the Ass which was in a meadow eating grass, perceived the Horse, and knew him well; whereat being greatly abashed he marvelled much how he should be come so poor and lean, and as the Ass went towards him, he said, ha fellow, where is now thy fair saddle, and thy rich bridle garnished with gold? how art thou now become so lean? what hath thy pride profited thee, and the great presumption which once thou did'st shew to me? think now how thou art lean and unthrifty, and how thou and I be not of one office. And now the miserable and unhappy Horse was abashed, and for shame looked downward, and answered never a word; for all his felicity was clean turned in adversity.

The Moral.

Wherefore they that be in felicity ought not to mock and scorn them that be in adversity, for many have been rich, which now are in great poverty and need.

Of the Birds and of the Beasts.

ONe man cannot serve two masters which be contrary one to another, as *Esop* sheweth in this present fable. On a time the Beasts made great war against the Birds, & they fought often together, And the Bat fearing the Wolves and that the beasts would vanquish them, she thought in her mind, and said to her self, We are not able to overcome the Beasts, wherefore I will save my life & go & take part with them And when the battel was ordered on both sides the Eagle began to enter into the battel of the Beasts by such a strength, that with the help of the other Birds he got the field, and vanquished the Beasts, wherefore the Beasts made peace with the Birds, & were all of one accord, and one will: and for the occasion that the Bat had made she was condemned never to see the day, and never to fly, but onely by night: and also, she was dispoiled of all her feathers.

The Moral.

So he that will serve two Masters contrary one to another, is not accounted just or true: and they which leave their own Master to serve a stranger, which is enemy to him, are worthy to be punished. For the Gospel saith, no man can serve both God and the Devil.

Of the Nightingal and the Sparhawk.

HE that oppreſſeth the innocent ſhall have an evil end; whereof *Eſop* rehearſeth this fable following: There was a Sparhawk which put himſelf within the neſt of a Nightingal, where he found the young birds. The Nightingal came and perceived it, wherefore ſhe prayed, and required him to have pity on her young birds: and the Sparhawk anſwered, and ſaid, If thou wilt that I grant thy requeſt, thou muſt ſing ſweetly after my will. And the Nightingal began to ſing ſweetly, not with the heart, but with the throat only; for ſhe was filled with ſorrow, that otherwiſe ſhe might not ſing. The Sparhawk ſaid to the Nightingal, this ſong pleaſeth me not; and then he took one of the young Birds and devoured it. And as he would have devoured another, there came a Hunter which did caſt a net upon the Sparhawk: and when he would have flown away, he might not; for he was taken.

The Moral.

And therefore he that hurteth the innocent, is worthy to die an evil death, as Cain *did for killing* Abel.

Of the Wolf and the Fox.

FOrtune helpeth both good and evil folk, and all them which she helpeth, no evil happeth unto them; but they that set their malice against fortune, are subverted and overthrown by her: Whereof Esop rehearseth a fable. There was a Wolf which had gathered together a great prey of meat, that he might the better live deliciously, whereof the Fox had great envy; and that he might steal some of that meat, he went into the cave of the Wolf, and said to him, my gossip, because that it is long since I saw thee, I am in great heaviness and sorrow, and also because a long time we have not been conversant together. When the Wolf knew the malice of the Fox, he said, Thou art not come hither to see how I fare, but to rob me: for which words the Fox was angry, and went to a shepherd, and said, If thou wilt be avenged on the Wolf which is enemy to thy herd, this day shall I put him into thy hands. And the Shepherd answered the Fox thus, if thou do as thou sayest, I shall pay thee well

well for it. Then the Fox ſhewed him the hole wherein he was, and the Shepherd incontinent went thither, and with a ſpear he killed the Wolf. By this means the Fox was well refreſhed with the Wolfs Victuals; but as he returned home, he was devoured of Dogs: Wherefore he ſaid unto himſelf, Becauſe I have done evil, evil cometh to me.

The Moral.

For ſin returneth to his Maſter, and evil to him that doth evil.

Of the Hart and the Hunter.

MEn ſometime praiſe that which ſhould be diſpraiſed, and oftentimes men blame and diſpraiſe that which ſhould be praiſed as *Eſop* ſheweth in this following fable. It hapned that a Hart upon a time drank in a fountain or well, and as he drank he ſaw his head which was horned, wherefore he praiſed much his horns; and as he looked on his legs which were long and ſmall, he diſpraiſed and diſliked them. And as he was drinking, he heard the voice and barking of Dogs, wherefore he would have fled into the Forreſt to have ſaved himſelf: and as he ſaw the Dogs

near him, he would fain have entred within a Bush: ard by; but he might not, for his horns kept him out d when he saw that he might not escape, he began ay within himself, I have blamed and dispraised y legs, which have been to me profitable, and have raised my horns, whichbe now the cause of my death

The Moral.

Men ought not therefore to dispraise the thing that is rofitable, nor praise the thing that is unprofitable. They ught to praise and love the Church of Christ, and all he Commandments of the same. They ought also to dis- raise and flee all sin and vice, which is both evil and damnable.

Of the Goddess Juno, *and* Venus, *with other women.*

BEfore the Gods and Goddesses men must ever praise chastity, for it is worshipful and an honest thing to every man, to hold himself well content alone. But *Venus* for her disport, and to drive away the time, would interpret the saying of the Hens, wherefore she demanded a Hen that was in her house. But at this time, I shall keep my tongue, and speak no further thereof, for many

men have ſeen and read all this Book, and underſtand all the matter of it: and becauſe it is little and honeſt & that we be all bound to keep Ladies in their worſhip and honour, and alſo in every place we ought to praiſe them, we will now ceaſe to enquire further of this matter and hiſtory, which we ſhall leave in Latin for great Clerks, and eſpecially for them that will ſpend their time to ſtudy and read the gloſs of *Eſop*.

Of the Knight and the Widow.

The woman that liveth in this world without reproach and blame is worthy to be praiſed greatly whereof *Eſop* rehearſeth a fable of a man and a woman which loved well each other, It hapned to them by *Atropos* or death (which we every one muſt ſuffer) that the ſaid man died, and as men would have born him to his grave, which was without the town, his wife made great ſorrow, and wept pitiouſly: and when he was buried, ſhe would remain ſtill upon the grave, & made her a little lodge or houſe thereupon and out of that lodge ſhe would never depart for any fair words, neither for any gift nor for diſpleaſure of her parents,

Now

low it befel in the town that a robber was condem-
ed to be hanged; and to the end he should not be ta-
en down from the gallows, commandment was given
at a Knight should keep him; and as the Knight
ept him he had a great thirst, and perceiving the
odge of the said woman, he went unto her; & desired
er to give him some drink, and she with good heart
ave him drink, and when he had drank he returned
ward the gallows. This Knight came another time
o the woman to comfort her; and three times he did
o: and as he was thus going and coming, doubting
f no body, in the mean time the man hanged was
aken from the gallows; and when the Knight was
ome to the gallows and saw his dead man gone, he
as greatly afraid, and not without cause; for he was
harged with him upon pain of death, that if it were
aken away, this Knight should suffer death: and in-
ontinent he went to the said woman, and kissed her
eet, and lay before her as if he had been dead: and
he said, my friend, what wilt thou that I do for thee
Alas, said he, I pray thee that thou help and counsel
me at my need; for now because I have not kept my
Theif well, I must suffer death. And then the woman
said, do not fear my friend, for I will find a means to
deliver thee; for we will take my husband and hang
him instead of the Theif. Then began she to delve
and took out of the Earth her husband, and at night
she hanged him on the gallows in stead of the theif:
and said to the Knight, Right dear friend, I pray thee
keep it secret, for we do it secretly.

The Moral.

Thus dead men have some that sorrow for them, but the sorrow is soon gone and past: they that be alive have some which dread them, but their dread ceaseth when they be dead.

Of

Of the Young-man and the common Harlot.

OF the common and fooliſh woman, *Eſop* rehear-
ſeth to us this fable: There was a woman named
Thais, which becauſe of her feigned love was the loſs
and death of many young men. To one that had be-
her often before that time, ſhe ſaid, my right dear lo-
and friend, I ſuppoſe that of many an one I am deſire-
and loved; nevertheleſs, I ſhall ſet my love on thee a-
wherefore I pray thee that thou wilt be min-
and I ſhall be thine; for all thy goods I care not, b-
for thy ſweet body. But he that knew well the ſu-
the woman, anſwered her right ſweet, Th-
will and my will are both one; for thou art ſhe
moſt deſire, and ſhe that I ſhall love all the time o-
my life, if thou do no more deceive me; but becau-
thou haſt deceived me in times paſt, I am the more
afraid of thee. But notwithſtanding this, thou ar-
much pleaſant and fair in the ſight of me.

The Moral.

That the one beguileth the other; for the love of a
common Harlot is not to be truſted: thou oughteſt there-
to think that the common woman always loveth thy
ſubſtance more than thee.

Of

Of the Father and the evil Son.

The good and wise Father ought to chastise his Children in their young age and no: when they are old, for then it is much difficulty to make them bow; as *Esop* rehearseth to us a fable of a Father which had a Son, the which did nothing that he ought to have done, but ever was going & playing in the town: And the Father, for the mis-rule of his Son, brawled ever, and beat his servants, telling unto them a fable of Plow-man or labourer, which bound a Bull by the horns to an Ox; the Bull would not be bound, but smote strongly at the man with his feet and lanched at him with his horns: At last being wound, the labourer said to them, I have joyned and bound you both together, to the end that you should do some labour: but *I* will, that the least of you two that is, the Bull, be learned, and taught of the greatest which is the Ox: for I must (said the labourer himself) bind them thus together, to the end that the Bull, which is young, fierce, malicious and [illegible] smite nor hurt no body, whereof great danger [illegible]

come to me: but know, that the Ox shall teach me govern him well, therefore I have bound them tog together.

The Moral.

Whereby this fable sheweth us, That the Father ought both to teach and give good example to the Child, and chastise him while he is young; for he that loveth his Child will chastise him.

Of the Serpent and the File.

The Author, that is to wit *Esop*, rehearseth unto us a fable of two evils, saying a Serpent entered sometime within a Forge of a Smith, for to search for some meat for her dinner; it hapned that she found a File, which she began to gnaw with her teeth: then said the File to her, If thou do bite and gnaw me, yet shalt thou do me no hurt, but thou shalt hurt thy self; for by my strength all the Iron is plained, and therefore thou art a fool to gnaw me: for by this, that no evil may hurt or damage another evil, and so of the hard, for one hard shall not break another, nor two envious men shall not both ride upon one Ass,

The

The Moral.

Wherefore he that is mighty must love him that is as mighty

Of the Wolves and the Sheep.

SUch men as have a good head, and a good captain ought not to leave him; for he that leaveth; repenteth afterward; as *Esop* rehearseth to us this fable: Of the Sheep which had war and dissention with the Wolves, and because that the Wolves were too strong for the Sheep, the Sheep took for their help the Dogs and the Weathers also, and then was the battel of the Sheep great and strong, and they sought so victoriously against the Wolves, that they put them to flight: and when the Wolves saw the strength of their adversaries, they sent an Embassador toward the Sheep for to have peace among them; the which Embassador said unto the Sheep in this manner; If ye will give us the Dogs, we shall swear unto you, that we shall never keep nor hold war against you. And the Sheep answered, if ye will swear hereto, we shall be patient: and thus they made peace together. But the

the Wolves kille d the Dogs, which were Captains
the Sheep: wherefore, when the little young Wol
were grown to their age, they came to each part a
contrived and assembled them together; and all wi
one accord and will, said to their ancestors & fathe
We must eat up all the Sheep: their fathers answe
and said unto them, We have made peace with the
nevertheless the young Wolves brake the peace, a
ran fiercely upon the Sheep, and their fathers aft
them: And thus because the Sheep had delivered t
Dogs to the Wolves, which were their Captains, th
were all destroyed. Therefore it is good to keep w
a good Captain, which may at need succour and he
for a true friend at need is better then gold: for if t
Sheep had kept the Dogs with them, the Wolves h
not devoured them.

The Moral.

Wherefore it is a sure thing to keep well the love
ones protector and good friend.

Of the Man and the Wood.

HE that giv aid and help to his enemy,
the cause o his own death; as *Esop* rehearseth

y this Fable. There was a man which made an Ax, d after he had made it, he asked of the Trees an ndle for it; and the Trees were content to give him e. And when he had made fast the handle to the x, he began to cut, and throw down to the ground l the Trees: wherefore the Oak and Ash said; If we e cut, it is but right and reason, for of our own selves e be cut and thrown down

The Moral.

And that it is not good for one to put himself into the anger and subjection of his enemy. as thou may'st see by his present Fable: for men ought not to give the staff which they be beaten.

Of the Wolf and the Dog.

Liberty or freedome is a gallant thing; whereof Esop rehearseth a Fable. A Wolf and a Dog by chance met together; and the Wolf demanded of the Dog, how he came to be so fat: the Dog answered, I have kept my Lord's house, and have barked at the thieves which came into my Masters house: wherefore he and his men give me plenty of meat, whereby I am fair and fat. And the Wolf said to him, It is well said my brother; and surely seeing

thou fareſt there ſo well, I have 'a very great deſire dwel with thee, to the intent that thou and I may bo dine together. Well, ſaid the Dog, Come thou w me, if thou wilt be at thy eaſe as I am, and have dread nor doubt of any thing. Then the Wolf we with the Dog; and as they went by the way, the W beheld the Dogs neck, which was all bare of hair, a demanded of the Dog, and ſaid, My brother, why thy neck ſo bare? and the Dog ſaid, It is by reaſon my great coller of Iron, to the which daily I am fa ned, and at night I am unbound for to keep the ho the better: Then ſaid the Wolf to the Dog, I th am in liberty will not be put in ſuch ſubjection to bound, and need not: and therefore, if thou beſt a cuſtomed thereto, and likeſt of it, continue ſo fi and ſpare not; for I will not leave my liberty to i my body.

The Moral:

By which we learn, That Liberty is to be reta more than Wealth.

Of the Hands, the Feet and the Belly.

How ſhall one do any good to another, which can do no good to his own ſelf? as thou may ſt ſee

by this fable of the Feet and the Hands, which
netime had great strife with the belly, saying, All
t we may or can get by our labour, thou eatest it,
d yet thou dost no good; wherefore thou shalt have
more of us, but we will let thee die for hunger:
d when the Belly was sore hungry, she began to cry
t alass, I die for hunger, give me somewhat to eat;
d the Feet and Hands said, Thou getteſt nothing of
: and because that the belly could have no meat to
ain it, the conduits through which the meat passed
came small and narrow, and within few daies after,
e feet and hands, through the feebleness which they
t, would then have laboured to get meat for the
lly, but it was too late; for, by too long fasting,
e conduits were joyned together, and therefore the
bs might not do good to the other, that is, to wit,
e belly: and he that governeth not well his belly,
th great pain he doth hold the other limbs in
eir strength and vertue.

The Moral.

*Wherefore a servant ought to serve well his Master, to
e end that his Master hold and keep him honestly, and
receive good reward of him, when his Master shall see
s faithfulness.*

Of

Of the pe and the Fox.

OF the poor and the rich, *Esop* rehearseth a fa[illegible] of an Ape, which pray'd the Fox to lend h[illegible] some of his tail for to cover his buttocks therewi[illegible] saying thus to him, What doth thy long tail av[illegible] [illegible]? it availeth thee nothing, but letteth thee. a[illegible] [illegible] which letteth thee, may be good for me. T[illegible] [illegible] said, I would that it were yet longer. For rat[illegible] [illegible] see it all foul and dagled that it should be[illegible] [illegible] any such honour as to cover thy foul butto[illegible] [illegible].

The Mora'.

Give not therefore away the thing that thou hast n[illegible] [illegible] [illegible] thou want it afterward thyself.

Of the Merchant and the Ass.

MAny be tormented after their death; where-
fore men ought not to haſten their own death
Eſop rehearſeth by this fable of a Merchant, which
an Aſs laden to the market; and to be ſoon at
ket he beat the Aſs, & ſo ſore pricked him: where-
e the poor Aſs wiſhed and deſired his own death,
ening that after his death he ſhould be at reſt. And
r he was well beaten he died. Then his Maſter
de him to be flay'd, and of his skin he made Ta-
, which be ever beaten.

The Moral.

*And thus what pain ſoever men having during their
, they ought not to deſire or wiſh their death. For
y there be that have great pain in this world, that
l have greater in another world: for a man hath no
in death but for his merits.*

Of the Hart and the Ox.

ONely by flying none is assured to escape
danger from which he flieth: as is shewed
this fable. There was an Hart which ran before
Dogs, to the end that he should not be taken:
fled into the first town that he found, and ent
a stable wherein were many Oxen; to whom
declared the cause why he was come hither, pray
them that they would save him. And the Oxen
thus to him, Alas poor Hart, thou art among us
rescued, thou would'st be more sure in the fields
if thou be perceived or seen of our Master, certa
thou art but dead. Alas for pity, said the Hart, I p
you mary out will hide me within your rack, that I
not perceived; and at night I shall go hence,
shall put my self into a sure place. Then one of
servants came, and gave hay to the Oxen; and wh
he had done he went away, and saw not the Ha
whereat the Hart greatly rejoyced, weening tha
had escaped the peril of death: wherefore he rend
thanks to the Oxen. But one of the Oxen sa

, It is easie to escape out of the hands of the blind, it is hard to escape from the hand of them that y well see. For if our Master come hither, which h above an hundred eyes, certainly thou art dead, e perceive thee: And if he see thee not, certainly u art saved, and shalt go forth on thy way surely. e Master within a short while after went into the le; and after he had demanded to see the Hay ch was before the Oxen, he went himself and felt ; and as he felt the Hay, he felt also the horns of Hart with his hands; and to himself, he said, at is this that I feel here? And being afraid, cal- his servants, and asked how that Hart came there? d they said to him, surely, my Lord, we cannot l. Then their Lord was glad, and made the Hart e taken and slain; and the Lord made a great t for to have him eaten,

The Moral.

It behoveth therefore oftentimes, That he which pre eth to fly, is taken ere he beware: wherefore men ght always to keep themselves, from doing such things mby they need to fly.

Of

Of the Ape and the Lion, and of their converſation.

TO be converſant among men of evil life, is a thing very perillous; as *Eſop* rehearſeth by the preſent fable. There was a Lion ſtrong and mighty which made himſelf King, for to have the greater renown and glory: and from henceforth he began to change his conditions and cuſtome, ſhewing himſelf courteous, and ſwearing that he would hurt no beaſt but would keep them ſafe againſt every one. After ward of this promiſe he repented him, becauſe it was difficult and hard to change his own kind. And therefore when he was angry, he led with him ſome ſmall beaſts into a ſecret place, for to eat and devour them. And he demanded, if his breath ſtank, or not; and they ſaid it ſtank: and all they that anſwered not he preſently killed and devoured them. It hapned among the reſt, that he demanded of the Ape, whether his breath ſtank or not; & the Ape anſwerd, Nay and ſaid withal, that it ſmelleth as ſweet as any Balm and then the Lion had ſhame to ſlay the Ape; but he found a ſubtil falſhood for to put him to death

He feigned himself shortly also to be sick, and commanded that all his Leeches & Surgeons should come before him. When they were come, he commanded them to look on his Urine; and when they saw it, they said to him, Sir, be of good comfort, and you shall soon be whole: and the Lion said, alass, right fain would I eat of an Ape. Certainly said his Physicians, that is very good meat for you. Then was the Ape sent for, and notwithstanding that he worshipfully spake, and answered to the King, the King made him to die, and devoured him.

The Moral.

It is perillous therefore, and very harmful to be in the fellowship of a Tyrant; for though it be against all equity and conscience, his will must stand for a law; and whatsoever he commands must be put in practice, though it tend to the ruin of his best subjects.

The End of the Third Book.

The fourth Book of the ſubtil Fables of *Eſop*.

The firſt Fable maketh mention of the Fox and the Raiſins.

HE is not ſo wiſe which deſireth any thing that he may not have, as rehearſeth this preſent Fable; Of a Fox which beheld the Raiſins that grew upon a Vine, which he greatly deſired. And when he ſaw that he could get none, he turned his ſorrow into joy, and ſaid, theſe Raiſins be ſowr; and if I had ſome I would not eat them.

The Moral.

Therefore he is Wiſe that feigneth not to deſire the thing that he would willingly have.

Of the Weesle and the Rats.

IT is better for a man to have wit than strength as Esop sheweth by this Fable. There was an old Weesel which might no more take Rats; wherefore she was often hungry, and thought that she would hide her self within the flowre, to take the Rats which came to eat it. And as the Rats came to the flowre, she took and eat them one after another. And as the oldest Rat of all perceived her malice, he said thus in himself; certainly I shall keep me well from thee, for I know well thy malice and falshood.

The Moral.

Therefore he is wise that escapeth the malice of his enemy by wit rather than by force.

Of the Wolf, the Shepheard, and the Ants.

MAny folk shew themselves good in words which are full of great fantasies, as *Esop* shewth by this fable. There was a Wolf which fled from hunter; and as he fled he met a Shepherd, to whom said, my friend, I pray thee tell not to him that followeth me, which way I am gone: and the Shepherd said unto him, fear nothing, I shall shew to him other way: when the Hunter came he demanded of the Shepherd which way the Wolf went. The Shepherd both with his head and eyes shewed the hunter the place where the Wolf was, and with his hand and tongue shewed the contrary. But the Wolf perceiving well all the false dealing of the Shepherd, fled away and escaped. And within a while after the Shepherd met the Wolf, and said to him, pay me for that I kept thy secret: and the Wolf answered, I thank thy hands and tongue, and not thy head nor eyes; for by them I should have been betrayed, if I had not fled away.

The Moral.

Therefore men must not trust him that hath two tongues; for such are like the scorpion, which healeth with his tongue, and hurteth with his tail

Of

Of the Goddess Juno, *the Peacock, and the Nightingal.*

EVery one ought to be content with nature, and such goods as God hath sent them, to use them justly; as is rehearsed unto us by this fable: There was a Peacock which came to the goddess *Juno*, and said unto her, I am very heavy and sorrowful, because I cannot sing as well as the Nightingal; for every one mocketh and scorneth me because I cannot sing. Then *Juno*, to comfort him, said, Thy fair form and beauty is of far greater worth, & more to be praised than the song of the Nightingal; for thy feathers, and thy colours be resplendent like unto the precious Emerald; and there is no bird whose feathers are so fair & beautiful as thine be: the Peacock notwithstanding said to *Juno*, all this is nothing, seeing I cannot sing. Then *Juno* spake again thus to the Peacock, to content him, saying This is the disposition of the gods, which have given to every one a several property and vertue, as they think meet themselves: and as they have given to thee fair beauty, and goodly feathers, so have they given unto the Nightingal sweet and pleasant song, and to all other birds their proper quality.

The Moral,

Wherefore every one ought to be content with that he hath; for the miserable covetous man, the more gods he hath the more he desireth.

Of the Panther and the Villains.

Very one ought to do well to the stranger, and to forgive the miserable, as *Esop* rehearseth by this fable following. There was a Panther which fell into a pit; and when the villains or Churles of the country saw her, some of them began to smite her; and others said, forgive and pardon her, for she hath hurt no body; and there were other that gave to her bread; and another that said to the villains, beware you slay her not: And because they were of sundry minds, every one of them went home again, thinking that she should die within the said pit; but by little and little she climbed up & went her way. Within a while after, she having in memory the injury that had been done to her, went again to the place where she had been sore beaten, & began to kill all the beasts thereabout, and put the Shepherd, and Swinherd, and others which kept beasts to flight; she likewise burnt their Corn, and did many other evils thereabout. And

when the folk of the Countrey saw the great damage that she did them, they came toward her praying her to have pity on them, To whom she answered in this manner, I am not come hither to take vengeance on them which have had pity on me, but only on them which would have slain me.

The Moral.

And for the wicked and evil folk I recite this fable, to the end, that they hurt no body; for if the villains had taken pity, one, as well as another, of the poor panther when she was in the pit, the foresaid evil had not hapned unto them.

Of the Butcher and the Weathers.

THis linage or kindred which is different in diſ-
ſion, ſhall not do any thing lightly to their pro-
fit, as *Eſop* ſheweth by this fable. There was a Bu-
cher which entred into a ſtable full of Weathers and
when the Weathers ſaw him none of them
word: The Butcher took the firſt he found;
Weathers ſpake altogether and ſaid, Let him do
he will; and thus the Butcher took them all one after
another ſave only one. And as he would have

him the poor weather ſaid, juſtly am I worthy to be taken, becauſe I have not helpt my fellows.

The Moral.

For he that will not help others ought not to look for help of others: wherefore virtue united it is better than virtue ſeparated.

Of the Faulconer and the Birds.

The wiſe ought ever to keep good counſel, and in no wiſe ought they to do the contrary; as reporteth this Fable of the Birds, which were joyful & glad when the prime time came, becauſe their neſts were then covered all with leaves. Incontinent they beheld and ſaw a Faulconer, which dreſt, and laid his nets and nets for to take them; and then they ſaid altogether, yonder man hath pity on us, for when he beholdeth us he weepeth. And the Partridge which had often experimented all the deceits of the ſaid Faulconer, ſaid to them, Keep ye all well from the ſaid man, for he ſeeketh nothing but the manner how to take you, when he hath taken you, he will eat and devour you: or elſe bear you to the market, and ſell you, and as many as believed his counſel were ſaved.

The Moral.

Wherefore they that ſcorn good counſel, are worthy to fall into danger,

of

Of the True man, the Lyar and the Ape.

MAny men in times past praised more the people full of leasings, than them that told truth; which thing reigneth with some unto this day, as we may understand by this present fable: Of a true man and a lyar, which went both together through the countrey, & so long they went together in their journeys, as they came to a province of Apes; & the King of Apes made them to be taken & brought before him, being set in his Majesty like an Emperour, and his Apes about him, as subjects be about their Lord, demanded of the lyar and said, who am I? The lyar flatteringly said unto him thou art an high King, & the faireſt creature that is upon earth. Then the King demanded of him again, what be about me? and the lyar answered, your Knights and your Subjects to keep your person and your realm: then the King said, thou true man, I will that thou be my great Steward of my household, that every one bear to thee honour and reverence. When the true man heard all this, he said

in himself, if this man for making of lies be so greatly advanced, then by great reason I shall be more worshipped if I speak the truth, Then the King asked the true man and said who am I, & all that be about me then the true man answered, thou art an Ape, and a beast right abominable, and all they which are about thee are like unto thee. Then did the King command he should be torn with teeth and claws, and cut all in pieces.

The Moral.

And therefore it happeth often, that liars be advanced, and true men set low, yea many times for saying the truth men lose their lives, which thing is against all justice and Equity.

Of the Horse and the Hunter.

NOne ought to put himself in subjection, for to avenge him on another, for better it is not to submit himself, than to be submitted; as Æsop rehearseth by this fable following: There was a Horse which envied a Hart, because she was fairer than he. This horse through envy went unto a hunter, to whom he

e said in this manner; if thou wilt believe me, we hall this day take a good prey; leap upon my back nd take thy sword; and we shall chase the Hart, and hou shalt kill him with thy sword, & so thou mayest ea him and sell his skin: and then the Hunter moved y avarice, demanded of the Horse, saying, thinkest hou indeed we may take the Hart of whom thou peakest to me? and the Horse answered thus, assure hy self of it, for hereto shall I put all my diligence nd strength, leap on my back and do after my coun- el: and then the Hunter leapt upon the Horse, & be- gan to run him after the Hart; and when the Hart saw him come, he fled, but by reason that the Hart an faster then the Horse did, he escaped from them nd saved himself: and when the Horse felt himself ery weary, and that he could no more run, he said to the Hunter in this manner, light from my back, for I can bear thee no more, and I have missed of my prey. Then said the Hunter to the horse seeing thou art entred into my hands, thou shalt not yet esca from me thus, thou hast the bridle in thy mouth whereby thou mayest be kept still and restrained, though thou wilt leap, the saddle shall keep me; and if thou wilt cast thy feet from thee, I have good spurs to constrain thee and make thee to go whether thou wilt or no, where I will have thee? therefore keep thy self well; that thou shew not thy self rebellious unto me.

The Moral.

It is not good therefore for a man to put himself in subjection to another, that thereby he may be avenged of his adversary; for who so submitteth himself under the power of another is bound to do his will.

Of

Of the Lion and the Ass.

GReat callers by their high and loud cry, suppose thereby to make folk afraid, as *Esop* rehearseth in this present fable. There was an Ass which on a time met with a Lion, to whom he said, let us both go up to the top of a Mountain, and I shall shew thee how the beasts be afraid of me: and the Lion began to smile, and answered the Ass, go we my brother; and when they were upon the top of the hill, the Ass began to cry, and the Foxes and the Hares began to run: when the Ass saw them run, he said to the Lion, seest thou not how the beasts dread and doubt me? the Lion said, I had also been fearful of thy voice, if I had not known verily that thou art but an Ass.

The Moral.

Wherefore men need not to doubt him which advanceth himself to do that he cannot do, neither need men to fear a fool for his noise, nor his great voyce.

Of

Of the Hawk and other birds.

THe hypocrites make to God a beard of ſtraw, as in this fable of a Hawk; which on a time feigned that he would celebrate a Nativity, or hold a very great feaſt, which ſhould be kept within a Temple: and unto this feaſt and ſolemnity, he invited & ſummoned all the ſmall birds, to which they came: and as ſoon as they were all come to the feaſt, and entred into the Temple, the Hawk did ſhut the gate, and put them all to death one after another.

The Moral.

Wherefore this Fable ſheweth unto us how we muſt keep our ſelves from all them which under fair ſeeming have a falſe heart, for thoſe be hypocrites, and deceivers of God and the world.

Of the Fox and the Lion.

HE is well adviſed that taketh warning by the pe-
ril of other men, as this fable ſheweth, of a
Lion which on a time feigned himſelf ſick, and whe
the beaſts knew that the Lion was ſick they would g
all to viſit and ſee him as their King; and incontinen
as the beaſts entred into his houſe to ſee him, he de-
voured them. And when the Foxes were come to th
gate to have viſited the Lion, they knew well the fal
lacy and falſhood of the Lion, and ſaluted him a
the entry of the gate, but entred not within; and
when the Lion ſaw that they would not enter into hi
houſe, he demanded of them why they would no
come in. Then one of the Foxes ſaid to him, we
perceive well by the traces that allthoſe beaſts which
have entred into thy houſe come not out again;
wherefore we think, that if we ſhould once enter in
we ſhould come no more out.

The Moral.

He therefore is to be accounted wiſe, which taketh
warning by other mens harms.

Of the Ass and the Wolf.

FAith and truth from an evil man is seldom to be expected, as *Esop* rehearseth by this fable of a Wolf, which visited an Ass which was very sick; & the Wolf began to feel and touch him, and demanded of him, and said, my brother and friend, whereabout is thy sore? and the Ass said unto him, even in the place where thou toucheſt; and then the Wolf feigning to help, began to bite and smite him.

The Moral.

Men must therefore beware of flatterers, for they say one thing and do another.

Of the Hedg-hog and the three Kids;

THose that be young ought not to mock and scorn their Elders, as *Esop* sheweth by this fable, of three little Goats which mocked a great hedgehog which fled before the Wolf: and when he perceived their scorning, he said unto them, ah poor fools, ye know not wherefore I flee; if ye wist and knew the peril, ye would not mock me.

The Moral.

Wherefore, when men see the great and mighty be fearful, the less and feeble ought not to think themselves safe and sure, for when a town is taken by hazard of war, the whole country thereabout ought to tremble and be afraid.

Of

Of the Man the Lion.

MEn ought not to believe the Painter, but the truth and the deed, as men may see by this present fable, of a Man and a Lion, which had strife together and were in great dissention, for to understand and know which of them was the strongest. The Man said he was stronger than the Lion, and for to prove his saying verified shewed to the Lion a picture whereas a Man had victory over a Lion, and the picture of *Samson* the strong. Then said the Lion unto the man, if the Lions could make pictures as well as men, it should be here shewn how the Lion had victory over the man, and now (quoth he) I shall shew you the proof thereof; then the Lion led the man to a great pit, and there they fought together, but the Lion cast the man into the pit and submitted him to his subjection, saying, thou man, now knowest thou well which of us two be the stronger.

The Moral.

And therefore by the work the work-men may be known.

Of

Of the Camel and the Flie.

HE that hath no power, ought not to praise hi
ſelf, as *Eſop* ſheweth by this Fable. It happ
that a fly, becauſe of the Camels hair, leapt to t
back of the Camel which was laden, and was born
him all the day; and when they had gone a gre
way, and that the Camel came to his Inn, and w
put in the ſtable, the Fly lept from him to the grou
beſide the foot of the Camel; and then ſaid to t
Camel, I have pity of thee, and am come down fro
thy back, becauſe I would be no more burthenſo
unto thee: and the Camel ſaid to the Fly, I tha
thee, howbeit I am not ſore laden of thee.

The Moral.

*And therefore of him which may not greatly hurt hi
the eſtimation is to be made.*

Of the Ant and the Crecket.

NEceſſary it is for every man to provide for himſelf in Summer ſuch things, whereof he ſhall neeed in winter, as thou mayeſt ſee by this preſent Fable. There was a Creket which in the Winter time demanded of the Ant ſome Corn to eat: and then the Ant ſaid to the Crecket, what haſt thou done the Summer laſt paſt and the Crecket? anſwered, have ſung: then ſaid the Ant, of my Corn thou getteſt none; for if thou haſt ſung all the Summer, go dance all the Winter.

The Moral.

By which we learn, that there is a time ordained for labour, as well as a time for reſt; For he that will not work when he ſhould, ſhall want when he would not.

Of the Pilgrim and the Sword.

ONe evil man may be the cauſe of great peril a
loſs to many folks, as *Eſop* rehearſeth by t
preſent fable. There was a Pilgrim which by chan
found in the way a Sword, and he asked of t
Sword what is he that hath loſt thee; and the Swo
anſwered to him, one man alone hath loſt me; b
many an one I have loſt.

The Moral.

*And therefore an evil man may well be loſt, but eve
he loſt he may well let many an one: For by an evil m
come into a countrey many evils.*

Of the Sheep and the Crow.

One ought to do injury, nor despise the poo
innocents or simple ones, as rehearseth this pre-
fable of a Crow, which set her self on the back
Sheep: and when the sheep had born her a great
le, she said to her, thou shalt keep thy self well to
thee upon a Dog: then the Crow said to the
ep, thinkest thou not, poor innocent, but that I
w well with whom I play? for I am old and mali-
s, and my nature is to harm all innocents, and to
friend unto the evil.

The Moral.

refore this Fable sheweth, that there be folk of
kind as they will do no good work, but only let and
n the innocent and simple.

Of the Tree and the Reed.

NOne ought to be proud againſt his Lord; to humble himſelf unto him, as rehearſeth preſent Fable Of a great tree which would n bow for any wind, and the reed which was at his bowed every way even as the wind pleaſed: wh upon the tree ſaid to the reed, Why doeſt thou ſtand ſtill as I do? and the reed anſwered, I have the might that thou haſt; and the tree ſaid to the proudly, then have *I* more ſtrength, than thou: a while after there came a great wind which th down the ſaid tree to the ground, and the reed a up ſtill.

The Moral.

Thus we learn hereby, that the proud ere they ware are ſuddenly thrown down, and the humble times are exalted.

The end of the fourth Book.

The fifth Book of the ſubtil Fables of *Eſop.*

The firſt Fable is of the Mule, the Wolf, and the Fox.

MEn call many folk Aſſes that be very ſubtil and wiſe, and many think themſelves wiſe, which ich deſerve to be accounted Aſſes, as appeareth by a fable: There was a Mule which eat graſs in a me- w near a great Forreſt; to whom came a Fox, ich demanded of him, and ſaid, What art thou? d the Mule anſwered, I am a Beaſt. And the Fox d, I do not ask that of thee, but I ask who was y father? and the Mule anſwered my great father s a Horſe. And the Fox ſaid again, I do not ask e, but onely that thou tell me what is thy name. d the Mule ſaid, I know not, becauſe I was little en my father died: nevertheleſs, to the end that my

my name should not be forgotten my father made be written under my left foot behind; wherefore, thou wilt know my name, look under my left foo And when the Fox understood the falshood of t Mule, he went again to the Forrest, and met t Wolf; to whom he said, ah miscreant Beast! wh doest thou here? come with me, and into thy hau I shall put a good prey, to fill thy belly. Look in yo der meadow, and there thou shalt find a good beast, with which thy hunger may be satisfied. T Wolf went presently into the meadow, and find there the Mule said unto him in this manner: W art thou; and the Mule answered the Wolf, sayi I am a Beast. The Wolf said to him, that is not thing which I ask of thee, but tell me how thou named. The Mule said I wot not; but never less if thou wilt know my name, thou shalt find written under my left foot behind: Then the W said, I pray thee shew it me: and the Mule lift his foot, and as the Wolf looked thereon, the M gave him such a stroke therewith on the forehe that almost the brains fell out of his head. And t the Fox, which was behind a bough, and saw all matter, began to laugh, and mock the Wolf, sayi Foul beast, thou wottest well that thou canst not r wherefore evil thereof is come to thee, thy self be the cause of it.

The Moral.

Wherefore none ought to take upon him the thing which he cannot do, lest by shewing his ignorance he be willing to be mocked for his labor.

Of the Boar and the Wolf.

THere are ſome that preſume for to be great perſons, and diſpraiſe their own parents, which laſt do become poor, and fall into great diſhonour, Eſop ſheweth by this fable. There was a Boar among a herd of Swine; and for to have dominion and lordſhip over them, he began to make a great rumour, and ſhewed his great teeth, to make the other ſwine afraid: but becauſe they knew him, they ſet nought by him; wherefore he was diſpleaſed, and went thence unto the herd of Sheep and Lambs: and when he was there, he began to make a great rumor, and ſhewed them his great teeth. And when the Lambs heard him, they were very much afraid, and began to ſhake for fear. Then ſaid the Boar within himſelf, here is the place wherein I muſt abide and reſt; for here I ſhall be greatly worſhipped for every one quaketh for fear of me. Then came the Wolf thither for to have gotten ſome prey, & the lambs began to flee: but the boar, as proud, would not ſtir him, nor

go from the place, becauſe he ſuppoſed himſelf Lo
but the *Wolf* took him, and bare him into the wo
for to eat him. *And* as the Wolf bare him, it hapn
that he paſſed before the herd of ſwine, which the Bo
had left: and when the Boar perceived and knew the
he cryed aloud, and pray'd them for Gods love, t
they would help him; ſaying that without their he
he was but dead. *And* then the ſwine, all with
conſent, went and recovered their fellow, and ſlew
Wolf. When the Boar was thus delivered and
himſelf among the ſwine, he began to have ſha
becauſe he was thus departed and gone from their
lowſhip, and ſaid to them, my brethren and friend
am well worthy to ſuffer this pain, becauſe I ha
gone and departed from you

The Moral.

*Wherefore, he that is well, ought ſo to keep himſel
for many by pride cover to be great Lords, and oft f
thereby into great poverty.*

Of the Fox *and the* Cock.

OFtentimes much ſpeech hurteth; as rehearſeth this fable. There was a Fox which came to Cock, and ſaid, I would fain know if thou canſt ſing well as thy father could. And the Cock ſhut his eyes, and began to crow and ſing: and when the Fox caught him, and carried him away. And the people of the town cryed and ſaid, the Fox beareth away the Cock. The Cock then ſaid thus to the Fox, my Lord, underſtandeſt thou not, that the people ſay, thou bear'ſt away their Cock? tell them that it is thine, and not theirs. And as the Fox ſaid, *It* is not yours, but mine; the Cock eſcaped from the Foxes mouth, and flew up into a tree: and then the Cock ſaid to the Fox, Now thou lieſt, for *I* am theirs and not thine. And then the Fox began to hit the earth both with his mouth and head, ſaying, Mouth, thou haſt ſpoken too much; thou might'ſt have eaten the Cock, had it not been for thy many words.

The Moral.

Thus we see, that overmuch talking letteth, and overmuch crowing smaarteth. Keep thyself therefore from over many words, leſt afterward it repent thee.

Of the Dragon and the Labourer.

NOne ought to render evil for good; and that help, ought not to be hurt; as this ſhewеth, Of a Dragon which was within a Riv and as the River was diminiſhed of water, the D gon abode at the River, which was all dry; and for lack of water he could not ſtir him. A Labore Villain came that way, and demanded of the Drag ſaying, What doſt thou here? and the Dragon a Here I am without water, without the which I ca move, but if thou wilt bind me, and ſet me upon Aſs, and lead me into a River, I ſhall give thee a dance of gold and ſilver: And the Villain for co

ness; bound him, and let him into a River: and
hen he had unbound him, he demanded of him his
ary or payment. The Dragon said to him, because
ou hast unbound me, thou will be paid; and be-
use that I am now hungry, I will eat thee. And the
llain answered and said, for my labour wilt thou
t and devour me? and as they strived together,
e Fox being within the Forest, and hearing their
estioning, came to them, and said in this manner;
ive ye no more together, for I will accord and
ke peace betwixt you; let each of you tell me his
ason, for to wit, which of you have right. And when
ch of them had told his tale, the Fox said to the
llain Shew to me how thou unbound'st the Dra-
on that I may give thereof a lawful sentence. And
e Villain put the Dragon upon his Ass, and bound
m as he did before. Then the Fox demanded of the
ragon, Held he thee so fast bound as thou art now?
d the Dragon answered, Yea my Lord, and yet
ore hard. And the Fox said to the Villain, Bind
r yet harder; for he that well bindeth well he can
bind. And when the Dragon was fast bound, the
ox said to the Villain, Bear him again where thou
dst first bind him, and there leave him bound as he
now, and so he shall not eat and devour thee.

The Moral.

*For he that doth evil, shall be rewarded with evil;
d they that offer harm to the poor, shall have punish-
ent from God.*

Of the Fox and the Cat.

MAny there be which advance themſelves, a
think that they be wiſe and ſubtil, which
ſtark fools and know nothing; as rehearſeth this p
ſent Fable, Of a Fox that ſometime met with a C
to whom he ſaid, my Goſſip, God give you good d
and the Cat ſaid, my Lord, God give you good l
And then the Fox demanded of him, my Goſſip, w
canſt thou do? and the Cat ſaid unto him, I can le
a little: and the Fox ſaid to him, Certainly thou
not worthy to live, becauſe thou canſt do nothi
And becauſe that the Cat was angry at the Fo
words, he demanded of the Fox, and ſaid, Goſſ
what canſt thou do? A thouſand ſundry wiles hav
ſaid the Fox, for I have a ſack full of ſciences a
wiles; and I am ſo great a ſcholar, that none can d
ceive me. And as they were thus talking together,
Cat perceived a Knight coming towards them, wh
had many Dogs with him: wherefore he ſaid to t
Fox, my Goſſip, certainly I ſee a Knight comi
hitherward, which hath with him many Dogs, t
which, as ye know, be your enemies. The F
anſwered, my Goſſip, thou ſpeakeſt like a coward
a

d one that is afraid; let him come, and care not
ou. And incontinent the Dogs perceived the Cat
d the Fox, and began to run upon them: And
ken the Fox ſaw them come, he ſaid to the Cat,
et us flee Goſſip; to whom the Cat anſwered, cer-
inly Goſſip there is no need: nevertheleſs the Fox
lieved not the Cat, but fled, and ran as faſt as he
ould to ſave himſelf; and the Cat leapt up into a tree,
d ſaved her ſelf. Now ſhall we ſee who ſhall play
e beſt for to preſerve and ſave himſelf. When the
at was upon the tree, ſhe looked about her, and ſaw
ow the Dogs held the Fox with their teeth; to
hom ſhe cryed, and ſaid, O my Goſſip, and ſubtil
ox, of a thouſand wiles that thou canſt do, let me
ow ſee one of them. The Fox anſwered not; but
e was killed of the Dogs, and the Cat eſcaped.

The Moral.

Wherefore the wiſe ought not to diſpraiſe the
ple: for ſome are ſuppoſed to be wiſe, and yet are
yſuln

Of the He-goat and the Wolf.

HE that is feeble, ought not to arm himself a
gainſt the ſtrong; as rehearſeth this fable, O
a Wolf which ſometime ran faſt after an he-goat, wh
for to ſave himſelf leapt upon a Rock, and the Wo
beſieged him. And after, when they had dwelled the
two or three dayes, the Wolf began to wax hungry
and the Goat to have thirſt. And thus the Wolf wen
for to eat, and the Goat to drink. And as the Goa
drank he ſaw his ſhadow in the water, and behold
ing his ſhadow, ſaid thus within himſelf, Haſt thou
faire legs, ſo fair a beard, ſo fair horns, and haſt fear
the Wolf. If it happen that he come again, I wi
charge him well, and keep him well, and he ſhall hav
no charge over me. And the Wolf, which held h
peace, and harkned what he ſaid, took him by one o
his legs, ſaying thus, what words be theſe that tho
doſt ſay, brother He-goat? And When the Goat ſaw
that he was taken tardy, he thus anſwered the Wolf
my Lord, I ſay nothing, have pity on me, I know
wel

well I have offended : notwithstanding the Wolf took him by the neck and strangled him.

The Moral.

Therefore it is a very great folly, for those that are feeble to make any war against the mighty.

Of the Wolf and the Ass.

NO One ought to believe lightly the counsel of him whom he mindeth to hurt; as ye may see by this fable There was a Wolf which met with a Ass, to whom he said, my brother, I am hungry, therefore I must needs eat thee. And the Ass answered him right gently, my Lord, with me thou mayst do what thou wilt; for if thou eatest me, thou shalt ease me out of great pain: but I pray thee, if thou will eat me, that thou vouchsafe to eat me out of the right way. for well thou knowest that I bring home the vines from the Vine, and the Corn from the fields; also thou knowest, that I bear home the wood from the Forest: and when my Master will edifie any building, I must go fetch the stones from the moun-

mountain; and alſo I bear the Corn to the Mill, a
after *I* bear home the Meal; and briefly, *I* was bo
in a curſed hour, for all pain, and to all labour *I* a
ſubject: for the which *I* would not that thou ſhoul
eat me here in the high way, for the great ſhame th
might come thereof to me: but I inſtantly requ
thee, that thou wilt hear my counſel, namely, that
go into the Forreſt, and thou ſhalt bind me by th
breaſt as thy ſervant, and *I* ſhall bind thee by the ne
as my maſter, and thou ſhalt lead me before thee in
the wood whereſoever thou wilt, to the end that the
thou maiſt more ſecretly eat me. To this the Wolf a
corded, and ſaid, I am willing to do ſo. And when th
were come into the Foreſt, they bound each other
the manner as is aforeſaid. And when they we
bound, the Wolf ſaid to the Aſs, go whither thou wi
and go before to ſhew the way, and the Aſs went b
fore, and led the Wolf into the right way of his M
ſters houſe. And when the Wolf began to know th
way, he ſaid to the Aſs, We go not the right way T
the which the Aſs anſwered; my Lord, ſay not ſo; f
certainly this is the right way. But for all that th
Wolf would have gone another way: nevertheleſs th
Aſs led him to the houſe of his Maſter; and as h
Maſter and all his men ſaw the Aſs draw the Wo
after him, and would have entred into the houſe, the
came out with clubs and ſtaves, and ſmote on th
Wolf; and as one of them would have ſmitten a gre
blow in the Wolfs forehead, he brake the cor
wherewith he was bound, and ſo he eſcaped and ra
away from them ſore hurt and beaten. And the Aſ
for great joy that ſhe was ſo eſcaped from the Wolf
began to ſing: and the Wolf, which was upon th
mountain, hearing the voice of the Aſs, began to ſa
to himſelf, thou maiſt be merry and glad, but I ſha
keep thee well another time, that thou ſhalt not bin
me as thou haſt done.

The

The Moral.

And therefore it is a great folly to believe the counsel of him whom men would hurt, and to put himself in his subjection. He that hath been once beguiled, must take heed another time; for he to whom men purpose to do some evil turn, when they have him at advantage, they must keep them on the surer side.

Of the Serpent and the Labourer.

THe Author of this Book rehearseth such another fable, and of such meaning as the precedent, that is to wit That men should not believe him unto whom they have done evil, saying, That sometime in harvest time a labourer went to see his goods in the fields, the which met in his way a Serpent and with a staff which he bare in his hand, smote the Serpent and gave him such a stroke on the head that he almost slew him, Then the Serpent feeling himself sore hurt

he went from the man, and entred into his house, and said unto the Labourer, O evil friend, thou hast beaten me, but I warn thee, that thou never believe him unto whom thou hast done any evil. Of which words the Labourer made little account, and went forth on his way. It shortly befel, that this Labourer went again that way for to ear his ground: To whom the Serpent said, O my friend, whither goest thou? and the Labourer said unto him; I go to ear and plow my ground. And he said unto him, Sow not too much; for this year shall be full of rain, and great abundance of water shall fall. But the Labourer said, I believe not him to whom I have once done any evil, and without more words the Labourer went forth on his way, and believed not the Serpent, but made all his ground to be sowed with as much Corn as he might. And the same year fell great store of water, wherefore the said Labourer had but little Corn, for the most part of the Corn that he had sown, perished with the great rain. And the next year following, as the Labourer passed by the hole of the foresaid Serpent, & went to sow his ground, the Serpent demanded of him, My friend, whither goest thou? The Labourer answered, I go to sow my ground with Corn and other grain, such as I hope shall be necessary for me in time to come. Then said the Serpent, My friend, sow but little Corn, for the Summer next coming shall be so hot, that by dryness and heat, all the Corn sown in the earth shall perish; but believe not him to whom thou hast done any evil. And without any more speech, the Labourer went & thought on the words of the Serpent, and weening that the Serpent had said so to deceive him, he sewed as much Corn and other grain as he might: and it happened the Summer next following, was such as is above said, wherefore the man was beguiled, for he gathered the same year nothing. The next year following the said Labourer went again for to ear his ground and

d as the Serpent saw him come, he demanded of
Labourer in this manner, my friend, whither goest
e? Then answered the Labourer, I go to ear my
d. Then said the Serpent, My friend, sow not too
ch nor too little of Corn and other grain, sow be-
een both: nevertheless believe not him unto
om thou hast done evil: and I tell thee, that
s year shall be more temperate and fertil of all
mer of Corn that thou soweſt. The Labourer had
sooner heard these words, but forthwith he went
s way, and did as the Serpent had said, and that
r he gathered much good, because of the good
position of the time. And on a day the same year,
Serpent met the same Labourer coming from har-
d, unto whom he said. Now say my friend, Hast
ou not found this year great plenty of good as I
d thee before? And the Labourer answered, Yea
rainly, whereof I thank thee. And then the Ser-
nt demanded of him remuneration of reward. And
e Labourer demanded what he would have? the
rpent said, I demand of thee nothing, but only
r to morrow in the morning thou send me a dish
l of milk by some of the Childrhn. And then the
rpent shewed the Labourer the hole of his dwelling
d said unto him, Tell thy Son that he bring the
lk hither; but take heed to that the other, while
old thee, that thou believeſt not him to whom thou
st done evil. And anon after, when these things
re said the Labourer went homeward, and in the
rning he took his Son a dish full of milk, and he
ried it to the Serpent, and set it before the hole;
d the Serpent came out, and slew the child with
s venom. And when the Labourer came to the field,
ing by the hole of the said Serpent, he found his
n lying dead upon the ground. Then the Labourer
gan to cry with a loud voice, as one full of sorrow
d heaviness saying, Ha cursed and evil Serpent;
ominous and false traitor! thou hast deceived me.

An

Ah wicked and deceitful Beaſt, full of contagious e
thou haſt ſlain my ſon, And the Serpent ſaid u
him I will well that thou know that I have not ſl
him ſorrowfully, nor without cauſe, but for to av
me of the hurt that thou haſt done to me without c
and haſt not amended it. Remembreſt thou
how oft I have ſaid unto thee, that thou ſhouldeſt
believe him unto whom thou haſt done evil?
member it now, that I am avenged of thee.

The Moral.

*This Fable ſheweth, how men ought not to beli
or give any credit to them, to whom they have done ſ
harm in time paſt: For old hatred is ſoon renew
and malice will not be ſatisfied without w
evil.*

Of the Fox the Wolf, and the Lion.

HE that hath been endamaged by another ought not to take vengeance by the tongue in giving injurious words because such vengeance is dishonest: this present fable following sheweth. On a time there was a Fox that eat fish in a river, it happened that the Wolf came that way, and when he saw the Fox which eat with so great appetite, he began to say, Brother, give me some fish; and the Fox answered him, alass my Lord, it behoveth not that ye ask relief of my table, but for the worship of your person I shall counsel you well: do so much as get you a basket, and I shall teach you how ye shall take fish, to the end you may alwaies take some when ye will: and when the Wolf went into the street for a basket; and brought it with him: and the Fox bound the basket, and bound it with acord at the Wolf's tail: when it was well bound, the Fox said to the Wolf, go you into the River, and I shall take heed to this

basket and the Wolf did as the Fox bad him; and
the Wolf was going within the water, the Fox
his malice filled the basket full of ſtones, and wh
the basket was full, the Fox ſaid to the Wolf; ce
tainly, my Lord, I can lift no more, nor hold t
basket ſo full, for it is full of fiſh; and the Wo
thinking that the Fox had ſaid truth, ſaid, I rend
thanks to the gods, that once I may ſee and lea
the excellent art of fiſhing. And then the Fox ſa
to him, my Lord, abide you here, and I ſhall fet
ſome to help us to take the fiſh out of the bask
And in ſaying theſe words, the Fox ran into t
ſtreet, where he found divers men, to whom
ſaid in his manner; what do you here? why ſta
ye idle? ſee, yonder is the wolf which eats your ſhee
your lambs and your beaſts, and now he taketh yo
fiſh out of the river, and eateth them: and th
all the men came together, ſome with ſlings, a
ſome with bows; and other with ſtaves, to the R
ver, where they found the Wolf, whom they be
outragiouſly. And when the poor Wolf ſaw himſe
thus oppreſſed and beaten with ſtrokes, he beg
with all his ſtrength and might to draw, and ſu
poſed to have carried away the fiſh, but ſo ſtrong
he drew, that he pulled his tail from his arſe, and ver
hardly eſcaped with his life. In the mean time
happned that the Lion which was King over all beaſt
was ſick, and the Wolf thinking to be quit with th
Fox, went for to ſee him as his Lord; and whe
he came there, he ſaluted the Lion, ſaying unto hi
thus, my King, I ſalute you, pleaſeth it you to kno
that I have gone round about the Country and Pro
vince, and in all places of it, for to ſeek medicine
profitable for you, for to recover your health, but no
thing have I found good for your ſickneſs, but one
the skin of *Reynard* the Fox, fierce, proud and ma
licious, which is to your body medicinal; but he diſ
daineth to come hither to ſee you, but ye may call hi
t

o counsel; and when he is come; let his skin be ta-
en from him, and then let him run whither he will,
d that fair skin, which is so wholsom, ye shall cause
to be bound upon your body, and within few daies
ter it shall make you in as good health as ever you
ere. And when he had said these words, he de-
rted from the Lion, and took his leave: but ever
supposed that the Fox had heard him, and so he
d, for he was within a tarrier nigh unto the place,
here he heard all the proposition of the Wolf, to the
hich he did provide a remedy, and great preserva-
on: For as soon as the Wolf was departed from
e Lion, the Fox went into the fields, and in the
gh way he found a great dunghill, within which
e put himself. And when he supposed himself to be
filed and dagled enough, he came thus array'd unto
e Ledge of the Lion whom he saluted as his sove-
ign Lord, saying to him in this manner, Sir King,
od give you good health; and the Lion answered,
d save thee my sweet friend, come near and h
e, and after I shall tell thee some secret, which
uld not that every one would know. To who
e Fox said in this manner, Ah Sir King, be not dis-
eased, for I am foul array'd, and all to be dagled,
reason of the great way which I have gone, seek-
g all about for some good medicine to help you;
erefore it behoveth me not to be so near your per-
n, for the stink of the dung would grieve your per-
n and molest the great sickness which you have;
dear Sir, if it please you, ere I come near to your
ur majesty, I shall bathe and make me clean, and
en I shall come again, and present my self before
y noble person: notwithstanding all this, let it pleas
e to wit and know, that I am come from all the
untries hereabout, and from all the Realms ad-
ining to this Province, for to see if I could find some
od medicine needful for thy sickness, and to reco-
r thy health; but certainly I can find no better

counsel

counsel, than the counsel of an antient *Greek* with
great long beard, a man of great wisdom and expe
rience, who told me, that in this Province is a Wo
without a tail, which hath lost his tail by vertue of th
medicine that is in him; for the which thing it is ve
needful and expedient, that we make this Wolf
come before you, that by him you may recover yo
former health: and when he is come, dissemble a
call him to counsel, and say that it shall be much fo
his worship and profit: and as he shall be near un
you, cast upon him your armed feet, and as swiftly a
ye may pull the skin from the body of him, and kee
it whole, save only ye shall leave the head and fee
and then let him go his way to seek his fortune; an
forthwith, when ye have the skin hot and warm, y
shall bind it about your body, and ere long time b
passed, your health shall be restored to you again,
you shall be whole as you were before. And then th
Fox took leave of the King, & departed thence aga
unto his tarrier; Soon after came the Wolf to see th
Lion; and incontinent the Lion called the Wolf t
counsel, and fastned softly his foot on him, and de
spoiled the Wolf of all his skin, save onely h
head and feet, and after the Lion bound it all war
about his belly, and the Wolf ran away skinless
wherefore he had not enough to defend him from th
Flies, which vexed him very sore: and for the gre
distress that he felt, because of the flies that ate h
flesh, he was mad, and ran under an hill upon th
which the Fox was: And when the Fox saw him, h
began to laugh and mock at the Wolf, saying aloud
Who art thou that passeth there with such a fair hoo
on thy head, and with right fair gloves on thy hand
and shoes on thy feet: Stay, stay a while, and hearke
what I shall say to thee. When thou wentest an
camest before the Kings house, thou wert blesse
of the Lord, and when thou wast at the Court
thou hadst many good words, and good talking o
a

ll the World, And therefore, my Gossip, be itev
good, thou must let all pass and have patience in
ine adversity.

The Moral.

This Fable sheweth unto us, That if any be hurt or damaged by some other, he must not avenge himself his tongue, for to make any treason, nor to say of them harm or blasphemy: for we ought to consider, that whosoever maketh the pit ready for his brother, oft it cometh, that he himself falleth into the same, and is taken with the same Rod he made for another.

Of the Wolf which let a fart.

'Tis folly to think more then a man ought to d
for whatever a fool thinketh, it seemeth to hi
that it should be so as appeareth by this fable, Of
Wolf which sometime rose early in the morning; a
after he was risen from his couch, he retched himse
and let a great fart and began to say to himself, that
ed be the gods for these good tidings, this day I sha
be fortunate and happy, as mine arse singeth to me
And then he departed from his lodging, and began t
walk abroad. And as he went on his way, he found
sack full of Tallow, which a woman had let fall, an
with his foot he turned it upside down, saying to him
self, I shall not eat thee, for thou shouldst hurt m
tender stomach; I shall fare this day more delicious
and far better; I know it well for mine arse did fo
so to me. And with these words he went his way, an
anon after he found a great piece of Bacon well salte
which he turned upside down; and when he ha
turned and tosseth it enough, he said, I disdain to ea
of this meat, because it would make me drink to
much, for it is salt: and as mine arse sang to me late
ly,

I shall eat this day better & more delicious meat:
d then he began to walk further; and as he entred
o a fair meadow he saw a Mare and her Foal with
r, and said to himself, I render thanks unto the
ds for the goodness that they send me; for I well
ft, and was certain, that this day I shall find som
cious meat. Then he came near the Mare; and
d to her, Certainly sister, I must eat thy Child.
d the Mare said, do my brother, what shall
ase thee; but first I pray thee, do me one plea-
re: I have often heard say, that thou art a good
rurgion, therefore I desire thee that thou wilt
p my foot; for as I passed yesterday through the
rest, a thorn entred into my foot behind, which
eveth me very sore; I pray thee therefore, before
ou eatest my foal, to pull the same out of my foot
d the Wolf said, that shall I gladly do, good
ter; shew me thy foot: and as the Mare shewed
e Wolf her foot, she gave him such a stroke
ixt the eyes, that he was astonished, and fell flat
e ground, and by this means her Foal was saved
d a long time after was the Wolf lying upon the
th for dead: and when he was come again to him
f, and that he could speak, he said, I care not for
is mis-hap; for well I wote, that yet this day I
all eat, and be filled with delicious meat. and in
ering these words, he lifted up himself & so depar-
d. And having walked a space, he found (by chance)
couple of Rams fighting in a meadow, that with
eir horns smote each other. Then the Wolf said with
himself, blessed be God that now I shall be through-
y satisfied. He then came near the two Rams, and said
rtainly I shall eat one of you And one of them said
o him, my Lord, do all that pleaseth you, but first
e must give a sentence of a process of law which is
twixt us: and he Wolf answered; that with right
ood will he would do it: and after said unto them,
y Lords, tell me your cases, that I may the better
give

give sentence of your difference in question: A
then one of them began to say, my Lord, this me
dow was belonging to our Father, and because
died without making any Ordinance or Testame
we be now in debate and strife for the parting of
wherefore we pray thee that thou wouldst make
accord betwixt us, so that peace may be on either si
And when the Wolf demanded of the Rams, h
their questions might be accorded; Right well, sa
one of them, by the way that *I* shall tell thee, if th
wilt hear me. We will be at the two ends of t
meadow, and thou shalt be in the midst of it, a
from the end of the meadow we both shall run t
ward you, and he that shall come first to you shall
Lord of this meadow, and the last shall be thi
Well said the Wolf, thine advice is good, and w
proposed; Let us see now who shall first come to m
Then went the two Rams to the end of the meado
and both at once began to run toward the Wolf, a
with all their might came and gave two such ve
ment strokes both at once against both his sides, t
almost they brake his heart within his belly, and th
fell down the poor Wolf all astonied, and the Ra
went their way. And When he was come again
himself, he took courage and departed, saying t
to himself, Yet shall I this day eat some good dai
meat. He had not long walked, but he found a S
and her small pigs with her; and incontinent as so
as he saw her, he said, thanks be to the gods, th
shall this day eat, and fill my belly with good me
and shall have good luck: and in saying that, he a
proached to the Sow, and said to her, my lister
must eat some of thy young Pigs: and the Sow sai
him, my Lord, I am content, eat what shall ple
you; but ere you eat, I pray that they may be bapti
and made clean in pure and fair water: and the W
said, shew me the water, and I will wash and bapt
them well: then the Sow led him to a River wh

is a fair Mill, and as the Wolf was upon a little
dge of the said Mill and that he would have taken
ig, the Sow thrust the Wolf into the water with her
ad; and for the swiftness of the water, he must
ds pass under the wheel of the said Mill, but God
ows whether the wings of the Mill did beat him
ll or not; yet as soon as he might he run his ways;
d as he ran, he said to himself, I care not for so little
me, sith I shall eat my belly full of delicious meat
mine arse did sing early to me. And as he passed
ough the street he saw some Sheep; and as the
ep saw him, they entred into a stable: and when
Wolf came there, he said unto them in this maner.
d save you my sisters, I must eat one of you, or to
end that my great hunger might be fully satisfied.
n said they unto him, Certainly, my Lord, you are
come to Mass; for we be come hither to observe a
a solemnity, & therefore we desire that you pon-
ally would sing, & after the service compleat and
shed, do your pleasure with one of us. The Wolf
vain-glory, feigning himself to be a Prelate, began
ng and how aloud before the Sheep: and when
men of the Town heard the voice of the Wolfe
y came into the stable with great staves, and so
upon the Wolf that he could hardly go; never-
less he escaped, and went under a great tree, upon
ch tree stood a man that hewed down the boughs
reof. The Wolf then began to sigh sore, and to
e great sorrow for his evil hap, and said. Ah *Fa-*
r! how many evils have I had and escaped? I
now I know it is long of my self, and mine own
n and proud thoughts; for this day in the morn-
I found a sack full of Tallow, which I disdained;
anon after that a peice of Bacon, which I would
eat for fear of great thirst, and because of foolish
ess so that the evil that happeth to me is right-
bestowed. *My* father was never Physitian nor
ch, neither have I ever studied or learned the

Science

Science of Phyſick therefore if there happen
evil to me when I would have drawn out the
out of the Mules foot, it is well implyed, Alſo
Father was never a Patriarch nor Biſhop, nor
knew the letter in the Book, and yet preſumed
took upon me to do ſacrifice, and to ſing before
gods feigning my ſelf a Prelate, but after my de
ving I was well rewarded. Alſo my Father was ne
Lawyer nor Juſtice, and yet I would take upon me
be a great Juſtice: but I never knew neither A
B; and therefore the evil that is to come to me
moſt right. O *Jupiter*, I am worthy of a very gre
puniſhment for my offences, Send thou now to
from the high throne a ſword or other weapon, wh
with I may ſtrongly puniſh and beat my ſelf by gr
penance; for well worthy am I to receive a grea
puniſhment. Now the good man being upon the tr
and hearing all theſe words of the Wolf, ſaid nothi
And when the Wolf had made an end of his ſighi
and complaints, the good man took his Ax, where
he had cut away the dead branches of the tree,
caſt it upon the Wolf, and it fell upon his back
ſuch manner, that the Wolf turned upſide-down
his feet upward, in ſuch ſort that he lay as if he
been ſtark dead. And after he was revived again,
looked up toward Heaven, and began thus to cry o
Ha *Jupiter*, I now ſee well that thou haſt heard
prayer. And by earneſt looking up he eſpied the
that ſat in the tree; and thinking him to be *Jupi*
he preſently fled toward the Foreſt as faſt as he co
being very ſore hurt and wounded: and ever after
became more meek and humble, than before he
fierce and proud.

The Moral.

By this Fable man may ſee that many things
out which a fool thinketh not on: and it ſheweth

when any little good hap falleth unto us, we ought to refuse it in hope of better fortune: it likewise eth, that none are to take upon them to do that, ich they have no skill to do.

Of the Envious Dog.

O man ought to have envy at other mens go fortune, as appeareth by this sable Of ious Dog which went into a stable of Oxen, b e that they should not enter in to eat of the ha then the Oxen said unto him, Thou art evil verse, to have envy of other mens goods, the os needful and profitable, for thy kind is hay. And thus he did of a great bone which he is mouth, he would not leave it, becaus e of another Dog being hard by.

The Moral.

his Fable therefore teacheth us, that it y one to keep himself from the company of an

Of the Wolf and the hungry Dog.

THere be ſome that think to win, which
happen to loſe; for it is commonly ſaid,
as much ſpendeth the niggard as the liberal, as it
peareth by this Fable; Of a man which ha
great flock of Sheep, and alſo he had a Dog fo
keep them from the Wolves. To this Dog he g
no meat for the great avarice that he had, and th
for the Wolf on a day came to the Dog, and dema
ed of him the reaſon why he was ſo lean, and
mand him, I ſee well that thou art ready to ſt
through hunger, by reaſon that thy Maſter gi
thee no meat by his ſcarcity, but if thou wilt be
me, I ſhall give thee good counſel. And the
ſaid to him, Certainly I lack greatly good cou
Then the Wolf ſaid to him. This ſhalt thou do
me take a Lamb, and when I ſhall have it, I
run away, and when thou ſeeſt mee, make ſembl
to run after me, and feign thy ſelf that thou canſt
overtake me for lack and default of meat, which
keth thee ſo feeble. And thus when the Shep
ſhall ſee that thou mayeſt not run becauſe of thy
feeble

eblenes and debility of body; he shall tell thy Lord, hat thou mayest not recover the Lamb, because thou so lean and hungry; and by this mean thou shalt ave thy belly full of meat. The Dog then accorded ith the Wolf, and each of them did as aboveſaid. nd when the Shepherd ſaw the Dog fall, he ſuppod well that hunger was the cauſe of it; for the which ause when he came home he told his maſter, and he derſtood it; he ſaid as a man wroth for ſhame I ill that from henceforth you give him bread enough, nd then every day the ſame Dog had ſops of bread, nd day bread enough, whereby he gat ſtrength and ger again. It hapned within a while after, that the olf came again to the Dog, and ſaid to him, *I* perive well that *I* gave thee good counſel: And the og ſaid to the Wolf, my Brother, thou ſayeſt uth, wherefore *I* thank thee much, for of it *I* ha reat need. And then the Wolf ſaid to him, if t ill I ſhall give thee yet better counſel. And t og anſwered him, with a very good will I ſhall h and if it be good I ſhall do after it. Then ſai he Wolf to him, give me leave to take another amb, and do thou run after me for to have it from e, and to bite me, and I ſhall violently overrow thee with thy feet upward, as he that hath n uiſance and ſtrength, and yet notwithſtanding all his I will not hurt thee, believe me hardly, and good hall hap to thee. And when thy maſters ſervan hall have ſeen thy diligence, they ſhall ſhew thy w ter, how that thou ſhalt keep well his fold if th e well nouriſhed. And then the Dog anſwered t Wolf, that he was content. And as it was ſaid, o it was done, and both of them made good diligen he Wolf ran away with the Lamb, an the Dog an after, and overtook him, and bit him fa the Wolf overthrew the Dog upſide down to ground. And when the Shepherd ſaw the Wol gave ſuch ſtrokes upon the Dog, the Shepherd ſaid

certainly we have a good Dog, we must tell his diligence to our master, and how he bit the Wolf, and how he was overthrown; and yet he said certainly if he had ever meat enought, the Wolf had not born away the Lamb. Then the Lord commanded to give him plenty of meat, whereof the Dog took again all his strength; and within a while after the Wolf came again to the Dog, and said unto him in this manner, my brother; have I not given to thee good counsell? And the Dog said, Certainly thou hast, for which I thank thee. Then the Wolf said to the Dog, I pray there, my brother, that thou will yet give me another Lamb And the Dog said to him, certainly, my brother, it may suffice thee to have had two of them. Then said the Wolf, at the least thou mayest let me have one for my labour and salary. That thou shalt not, said the Dog, hast thou not had good salary for to have had two lambs of my master? and the Wolf answered to him again, my brother, give it me if it please thee. And the Dog said I will not. and if thou takest it against my will, I promise thee, that never after this time thou shalt eat any more, And the Wolf said, Alas, my brother, I die for hunger, tell me for Gods love what shall I do. Then the Dog said to him, I shall counsel thee well, the cellar of my masters cellar is fallen down, go thou thither this night and enter into it, and there thou mayest both eat and drink at thy pleasure; for both bread, flesh, and wine shalt thou find there in great plenty. Then the Wolf said to the Dog, Alas, my brother, beware, I pray thee, that thou accuse me not, nor deceive me, And the Dog answered, I warrant thee, but look thou do thy feat so privily that none of my fellows know of it. And the Wolf came at night and entred into the cellar, and eat and drank at his pleasure, insomuch that he waxed drunk, and when he was drunk, he said to himself; When the bellies be filled with meat, and that they be drunk, they

ey ſing, and wherefore ſhould not I ſing? And a-on he began to cry and howl. Then the Dogs heard is voice, and began to bark and howl; and the ſer-ants which heard them, ſaid, ſurely, it is the Wolf hich is entred within the cellar, and they altogether ent thither and killed the Wolf. Wherefore, more ſpendeth the niggard than the bountiful, for cove-ouſneſs was never good; for many there be which are not eat and drink as nature requireth, but never-heleſs every one ought to live prudently of all ſuch oods as pleaſeth God to ſend them,

The Moral

This Fable ſheweth alſo to us, that none ought to do ant his kind, as the Wolf, which waxed drunk; for which cauſe he was ſlain.

Of the Father and his three Children.

HE is no wise man, which for to have vanity and his pleasure, maketh debate and strife; as it appears by this fable. There was a man which had three Children, and at the hour of death he bequeathed and gave them his heritage, that is to wit, a Pear-tree, a Goat, and a Mill. And when the Father was dead the brethren assembled themselves together, and were before the Judge, for to part the livelihood, and said to the Judge; my Lord, Our Father is dead and hath bequeathed unto us three brethren, all his heritage, and one should have as much of it as the other. And then the Judge demanded what was their livelihood; and they answered, a Pear-tree, a Goat and a Mill. And then the Judge said to him, That he that should fit and divide equal your parts, for that one to have as much of it as another, should have a very hard matter to do; but by your own advice, how would you have it? And then the eldest of the three brethren spake, and said, I shall take from the Pear-tree all that is crooked and right: and the

second

cond said, I shall take from the Pear-tree all that is
een and dry: and the third said, I shall have all
e root, the pill or mast, and all the branches of
e Pear-tree; and the Judge said to them, He that
shall have the most part of it, let him be Judge,
neither I, nor any else, can understand or know,
o shall thereby have the most or least part of
; and therefore he that can prove openly that he
h the most part, shall be Lord of the whole tree.
hen the Judge demanded of them, how their Fa-
r had demised to them the Goat. And they said
him: He that shall make fairest prayer and request,
st have the Goat. And then the first brother made
s request, and said, would God that the Goat were
so great, that he might drink all the water which
nder the cope of heaven, and when he had drunk
, he should be yet more thirsty. The second said, I
ppose the Goat shall be mine, for a fairer deman
d request than thine is, I shall now make: I wou
all the Hemp and Flax, and all the Wooll in the
orld were made into one thred alone, and that the
oat were so great, that with the same thred men
ight not bind one of the legs. Then said the third,
e Goat shall surely be mine: for I would that he
ere so great, that if an Eagle were at the upper most
rt of heaven, he might occupy and have there as
uch place as the Eagle might look on in height,
ength and Breadth. And then the Judge said, which of
ou three have made the fairest prayer? Certainly,
either I, nor any other, can give the judgment and
herefore the Goat shall be to him that of it shall say
e truth. And the Mill, how was it demised by
our Father, to be parted among you three? They
nswered the Judge, he that shall be the most
ar, most evil, and most slow, ought to have it
hen said the eldest Son, I am most slothfull, for
any years past I have dwelled in a great house, and
y under the conduits of the same, where fell upon

me all the foul waters, as piſs, diſh water, and oth
filth, that moſt wonderfully ſtank, inſomuch that
my fleſh was rotten therewith, and mine eyes blin
and the dirt under my back was a foot high, and yet
ſloth I had rather abide there than riſe up. The ſeco
ſaid, I ſuppoſe that the Mill ſhall be mine, for if
come to a table covered with all manner of delic
meats, whereof I might eat if I would take of t
beſt; I am ſo ſlothful that I may not eat, unleſs o
ſhould put the meat in my mouth. The third ſaid, t
Mill ſhall be mine, for I am yet a greater liar, a
more ſlothful than any of you both, for if I had thi
unto the death, and if I found then my ſelf within
fair water up to the neck, I would rather die, th
move my ſelf to drink one drop thereof. Then ſa
the Judge, Ye wot not what ye ſay, for neither I, n
any other, may well underſtand you; but the cra
Premit among you.

The Moral.

*And thus they went without any ſentence; for t
fooliſh demand belongeth a fooliſh anſwer: a
therefore they be fools that will plead in ſuch ſort
againſt another, for to a ſmall matter belongeth a ſm
plea.*

Of the Wolf, and the Fox.

NOne may be maſter, except firſt he have be[en] a diſciple: As appeareth by this Fable, Of [a] Fox which came to a Wolf, and ſaid to him, my Lord, I pray ye that ye will be my Goſſip; and the Wolf anſwered, I am content; and the Fox took him his Son, praying him that he ſhould learn his Son good doctrine, the which the Wolf took & went with him upon a mountain, and ſaid to the little Fox, when the beaſts come to the field, call me. And the Fox went and ſaw, from the top of a high hill, how all the beaſts were coming to the field, wherefore, he called his Godfather, and ſaid, my Godfather, the beaſts come into the field: And the Wolf demanded of him what beaſts they were, The Fox anſwered, There be both Kine and Swine together. Well, (ſaid the Wolf) I care not for them, let them go, for the Dogs be with them. Soon after the Fox looked on the other ſide and perceived a Mare which went to the fiels, and he went to his Godfather, and ſaid, Godfather, a Mare is gone to the fields. And the Wolf demanded of him,

Where about is she? and the Fox answered, She is by the forrest: and the Wolf said, No go we to dinner and the Wolf with his God-son, went into the Forrest, and came to the Mare, and perceived the Colt by her. Then the Wolf took the Colt by the neck, and drew him into the Wood, and devoured him between them both: and when they had well eaten, the God-son said to the Godfather, my God father, I commend you to God, and much I thank you for your good doctrine, for you have taught me well, insomuch that now I am a good Clerk, and now I will go to my Mother. Then the Wolf said to his Godson, my Godson, If thou goest away thou shalt repent thee, for thou hast not yet well studied, neither knowest thou yet thy Syllogisms, Ha my good Godfather, said the Fox, I know well all Then the Wolf said to him, Since thou wilt needs go, to God I recommend thee. And when the Fox was come to his Mother she said to him, Surely thou hast not studied enough And then he said to his Mother, I am so great a Clerk that I can cast the Devil from the cliff, come let us go chase, and you shall see whether I can do any thing or no And the young Fox would have done as his Godfather the Wolf did, and said to his Mother make a good watch, and when the beasts shall come to the field; let me have knowledge thereof. And his Mother said, well, so shall do, she made good watch: and when she saw the Kine and the Swine go to the field, she said unto him, my Son, the Kine and the Swine go together into the fields: and he answered, my Mother, for them I care not, let them go, for the Dogs keep them well. And within a short while after, the Mother saw the Mare come next into the Wood: and said unto her son, my son, the mare is near unto the Wood: and he answered, my mother, these be good things, abide you here, for I go to fetch our Dinner, and he entred into the Wood, and afterward would do as his God-

father

father had done before, and went and took the Mare by the neck, but the Mare took him with her teeth and bare him to the shepherd; and the Mother cried from the top of the hill, my Son, let go the Mare and come hither again; but he might not, for the Mare held him fast with her teeth: and as the Shepherd came to kill him, the mother cryed, and said weeping Alas my Son! thou didst not learn, and hast been too little a while at School, wherefore for thy foolish presumption thou must die miserably: And the Shepherd took and slew him.

The Moral.

Which Fable sheweth, That none ought to make himself learned, except he have first well studied; for some think themselves to be great Clerks, that can do nothing Clerkly.

Of the Man, the old Lion, and his Son.

THE that refuseth the good doctrine of his Father if evil hap come unto him, it is both right and reason, as this fable rehearseth unto us; Of a Labourer which sometime lived in a Desart by his culture labour. *In* this Desart also lived a Lion that wasted and destroyed all the seed that every day the Labourer had sowed; and also this Lion destroyed and spoiled his trees. And because he did to him so great harm, he made a hedge, to which he set cords and nets to take the Lion: And on a certain time, the Lion came to eat corn, and entred within a net and was taken; and then the Labourer came thither, and beat him so wonderfully, that scarcely he could escape away with life: and because that the *Lion* saw that he might not escape the subtilty of the Man, he took his young Lion and went and dwelt in another Region. And within a while after, when the young Lion was grown, and was fierce, and strong, he demanded of his Father, and said, my Father be we of this Region? Nay, said the Father, for we be fled away from our

Lord

and. And the young Lion demanded of him, where-
ore? And the father answered him, for the great
bility and crafty devices of the man. And the young
ion demanded of him, what man it was? And his
ather answered, and said to him; he is nothing so
reat, nor so strong as we be, but he is far more sub-
le and ingenious than we be, making snares to take
s. And the Son answered to the Father, I shall go
nd avenge me on him. And the great Lion said
him, Go not, for if thou goest thither, thou shalt
epent thee thereof, and shalt do like a fool. And the
on answered the Father by mine head I shall go thi-
er, and see what I can do. And as he went to
nd the man, he met an Ox within a Meadow, and an
orse whose back was all slain and sore; to whom he
id in this manner, Who is he that hath led you hi-
her, and that so hath hurt you? And they said to him,
is the man. And he said to them, Certainly this is
miraculous thing. I pray you that ye will let m
e him. Then they departed, and shewed him
abourer as he eared the earth, and the Lion wi
e uttering any words passed toward the man,
hom he spake in this manner; Ha man, thou hast
me over-many evils both to me and to my Father, &
ewise to our beasts: and therefore I tell thee, that to
e thou must do right. And the man said, I advise thee
take heed, and if thou comest too near me, I shall
l thee with this club, and after with this knife I shall
a thee. And the Lion said, Come before my Fa-
er, and he as King shall do to us good justice. And
e man said, I am content, if thou wilt swear to me
at thou wilt not touch me untill we be in presence
thy Father; and also I shall swear unto thee, that I
ll go with thee into the presence of thy father. Thus
e Lion and the man began to go together by the way,
here his cords and nets had been set: and as they
assed by, the Lion fell into a cord, and by the feet he
as taken, so that he could go no further; then he

said

ſaid to the man, I pray thee, that thou wilt help m
for I may not go: and the man anſwered to him, I m
not, for I have ſworn unto thee, that I will not tou
thee until we come before thy father. And as the Li
ſuppoſed ſo have unbound himſelf for to eſcape,
fell into another ſnare: and then he began to cry a
the man, ſaying, O good man, I pray thee unbind m
But the man began to ſtrike him upon the head: a
when the Lion ſaw that he might not eſcape, he ſa
to the man, I pray thee that thou ſmite me no mo
upon the head; but upon the ears, becauſe I wo
not hear the counſel of my father And the man b
gan to ſmite him at the heart, and ſlew him.

The Moral.

*Therefore we ſee, that unto diſobedient children m
ny times misfortune befalleth.*

of the Knight and his servan that found the Fox.

MAny there be, that for their great leasing, suppose to put under all the World, but ever at last their leasings be known; as appeareth by this ble, Of a Knight which went with an Archer of through the land; and as they rode, they found a x, and the Knight said to the Archer, in good sooth see a great Fox. And the Archer said, my Lord vel you thereat? I have been in the Region where the Foxes be as great as Oxen. And the Knight d, in good sooth their skins were good to make mans with, if skinners might have them. And as they re riding, they fell into many words and devices; d because the Knight perceived well the leasing of e Archer, he began to make prayers to the gods, for make his Archer afraid, and said in this manner; *Jupiter*, thou great god, I pray thee, that this day u wilt keep us from leasing, so that we may pass e this great river which is here before us, and that may safely come to our house. And when the Arer heard the prayer of his Lord, he was greatly ashed, and demanded of his Lord, wherefore he prayed

prayed so devoutly; and the Knight answered, W
test thou not well that thou must soon pass a
River, and that he who all this day shall have
one leasing, if he enter in, he shall never come
again? Of which words the Archer was very dr
ful. And when they had ridden a little way,
found a little River. Wherefore the Archer de
ded of his Lord, Is this the flood which we must
No said the Knight, it is greater. O my Lord, I
so, because that the Fox which you saw, might
have swimmed over this little water. And the L
said, I care not therefore. And after they
ridden a little further, they found another
River, and the Archer demanded of him. Is this
flood that ye spake of? Nay, said he, for it is gre
and broader. And the Archer said again to h
My Lord, I say so, because the Fox, of the whi
spake to day, was no greater than a Calf, and
the Knight hearing the dissimulation of the Arc
answered not; and so they rode forth along, till
found yet another River. And the Archer demn
of his Lord, is that the same? Nay, say the Kni
but soon we shall come thereto. O my Lord, qu
he, I ask, because that the Fox whereof I spake to
this day, was no greater than a sheep. And a
they had ridden till evening, they found a River
great breadth; and when the Archer saw it, he be
to shake for fear, and demanded of his Lord,
Lord, is this the River? Yea, said the Knight. O
Lord, said he I assure you on my faith, that the F
of the which I spake to day, was no greater than
Fox which we saw to day, wherefore I confess to
my sin. And then the Knight began to smile, a
said to his Archer in this manner. This River a
is no worse than the Rivers which we saw before, a
have passed through. Then the Archer was asham
because he might no more cover his leasing.

T

The Moral.

Wherefore it is good ever to say the truth, and to practise honest dealing both in word and deed, for false speeches of a liar, procure his own shame and contempt among men.

Of the Eagle and the Raven.

NOne ought to take upon him for to do a thing which is perillous, except he know himself to be able to do it; as appeareth by this fable. An Eagle by flying took a Lamb, whereof the Raven had great envy, and said to himself, wherefore should not I take the Lamb as well as the Eagle? And shortly after, as the Raven saw a great flock of sheep pass along by him, he descended very proudly and outragiously on them, and in such manner smote a weather, that the claws abode in the flesh, by reason whereof he could not fly away. Then the Shepherd came and brake his wings, and took him, and after bare him to his children to play withal; and they demanded of him, what bird he was; And the Raven answered to them, I supposed to have been an Eagle & by my over-weening, I thought to have taken a Lamb as the Eagle did: But now I know well that I am a Raven.

The Moral.

Wherefore the feeble ought not to compare with the strong; for sometime when he supposeth to do more than he may, he falleth thereby into great dishonour, as appeareth by this present fable of the Raven, which supposed himself to be as strong as the Eagle.

Of the Eagle and the Weesel.

NO Man, what might soever he hath, ought to dispise another, as appeareth by this present fable, Of an Eagle which chased sometime after a Hare, and because that the Hare might not resist against the Eagle, he demanded aid and help of the Weesel, which took her in her keeping; and because the Eagle saw the Weesel so little he despised her and by force took away the Hare; whereat the Weesel was wroth, and went and beheld the nest of the Eagle, which was upon a high tree, and seeing it climbed up into the tree, and cast down the Eagles whereof

ereof they died; And for this cause the Eagle was
ery, and went to *Jupiter*, praying him, that he
uld find him a sure place where he might lay his
s, and his little Chickens; and *Jupiter* did
ant it, and withal gave him such a gift, that when
e time of childing did come, she should make her
ung ones within his bosom. When the Weesel knew
, she gathered together a quantity of ordure or
th, and thereof made a high hill, for to let her self
l from the top of it, into the bosom of *Jupiter*; and
hen *Jupiter* felt the stink, he began to shake his
some, and both the Weesel and the Eggs of the
gle fell down the ground, and thus were all the
gs broken and lost: And when the Eagle knew it,
e made a vow that she would never make any
gle, untill she were thereof assured

The Moral.

And therefore none, how mighty and strong soever
he be, ought to despise another; for there is none so
ple, but that he may avenge himself either one way
r other.

Of the Fox and the Goat.

HE whichis wiſe, ought to conſider the end b
fore he begin any work, as appeareth by th
Fable, Of a Fox and a Goat, which ſometime d
ſcended into a deep well to drink; and when the
had drunk, becauſe they could not come up again, th
Fox ſaid to the Goat, my friend, if thou wilt he
me. we ſhall be ſoon both out of this well: for if tho
wilt ſet thy two feet againſt the wall, I ſhall well lea
upon thee, and then I ſhall leap out of the well: an
when I ſhall be out of it, thou ſhalt take me by th
hand, and I ſhall draw thee out of the well. And unt
this thing the Goat accorded, and ſaid, I will. An
then the Goat liſt up his feet againſt the wall, and th
Fox did ſo much as by his ſubtilty he got out of th
Well; and when he was out, he began to look dow
upon the Goat which was within the well: And th
Goat ſaid unto him, help me now as thou haſt pro
miſed But the Fox began to laugh at him, ſaying, O
maſter Goat, if thou hadſt been wiſe, according to
the gravity of thy fair beard, thou wouldeſt, ere
ever thou hadſt entred into this well, have taken
heed how thou ſhouldeſt come forth again.

The

The Moral.

Wherefore he that will wisely govern himself, ought in take heed to the end of the work.

Of the Cat and the Chickens.

HE that is false by nature, and hath begun to deceive others, will use his craft still; as it appeareth by this present fable, *A* Cat there was that time took a Chicken, the which he began very ready to blame, only that he might pick a quarrel & him, saying unto him after this manner: came hither little chicken, thou dost no good but cry all the night, and keepest me thereby from sleeping. *And* the Chicken answered, *I* do it for my great profit. Then the Cat said to him, Yet which is worse, thou art an hideous leacher, for thou knowest naturally both mother and daughter. *And* the Chicken said, *I* do it

it that my master may have eggs for his eating; a
my master for his profit, gave to me both mother a
daugter for to multiply the eggs Then the Cat s
to him, By my faith Gossip thou hast excuses enou
but nevertheless thou shalt pass through my thro
for I purpose not to fast this day for all thy words

The Moral.

*Thus it is of him that is accustomed to live by rav
for he cannot abstain from it, for all the excuses i
may be made.*

Of the Fox and the Bush.

MEn ought not to ask help of them that be m
accustomed to do evil than good, as it app
eth by this Fable: There was a Fox, which for
escape the peril to be taken, trode upon a thorn wh
did hurt him sore; wherefore weeping he said: to t
Bush, I am come to thee as my refuge, and thou h
sore hurt me. And the Bush said to him, thou hast
red and beguiled thy self, for thou supposest to h
taken me as thou doest hens and Chickers.

The Moral.

And therefore men ought not to help them which accustomed to do evil; but ought rather to hinder them.

Of the man and his Idol.

OF the Evil man sometimes cometh profit to some other, though it be contrary to his will, as appeareth by this Fable: Of a man which had in his house an Idol, which he oftentimes adored as his god, and the more he prayed to him, the more he failed it became poor; wherefore the man was angry at his Idol: and took it by the leggs, and smote the head of it so strongly against the wall, that it brake all to pieces, out of which Idol issued a great treasure, wherefore the man was glad and joyful. And the man said to the Idol, Now know I well that thou art wicked, evil and perverse; for when I worshipped thee thou didst nought for me.

The Moral.

Therefore when evil men do good, it is against their wills.

Of

Of a Fisher.

ONce a Fisher piped for to make the fish dance and when he saw that for no song he could pipe they would dance. be waxed angry, and cast his net into the water and took great store of fish: and when he had drawn his nets to land, the fish began to leap and dance, and then he said unto them; Certainly it appeareth ye be very evil beasts, for now when ye be taken, ye leap and dance, and before when I piped on my Bag-pipe, *I* could not get you to dance.

The Moral.

Therefore it appeareth well; that those things which be done in season; be well done, and by good advice.

Of the Cat and the Rat.

He man that is wise, and hath once been be-
guiled, will no more trust him that hath be-
iled him; as rehearseth this fable, Of a Cat that
nt into an house where many Rats were, which he
d eat one after another. And when the Rats per-
ved the fierceness and cruelty of the Cat, they held
ounsell together, where they determined with one
sent, that they should no more come upon the
er ground. Wherefore one of the most ancient said
all the other, My brethren, ye know against whom
e may not resist, therefore we must needs hold our
ves upon the upper balks, to the end our enemy may
t take us: of the which words the other Rats were
ll content, and agreed to his counsel. And when the
t knew the counsel of the Rats he hung himself by
two feet behind, upon a pin of Iron which did
k in a balk, feigning himself to be dead. Then
e of the Rats looking downward, and seeing the
t so hanging, began to laught, and said to the
, O my friend, if I knew that thou wert dead, I

would come down; but I know thee to be false, and do'ſt but hang ſo, counterfeiting thy ſelf to be dea therefore I will not go down.

The Moral.

By which we learn; Not to truſt him the ſecond ti which hath deceived us once.

Of the Labouter and the Pylarge.

HE which is taken with the wicked and ev ought to ſuffer like pain and puniſhment; it appeareth by this fable, Of a Labourer which ſo time dreſſed and ſet gins for to take the Geeſe, & the Cranes, which did eat his Corn, It hapned t once in a morning he took a great many Geeſe Cranes, and a Pylarge among them, which earne pray'd the Labourer to let him go; ſaying, That came not thither to do any harm. At theſe words Labourer began to laugh and ſaid to the Pylarge thou had'ſt not been in their fellowſhip, thou hadſt entred into my net, nor been taken; but becauſe t

n found and taken with them, thou shalt be punished
they be.

The Moral.

*Wherefore none ought to keep company with such as do
il, unless he be willing to be punished, as they be for
eir bad conditions.*

Of the Child which kept the Sheep.

THe man which is accustomed to make leasings, shall not be believed when he telleth the truth; as rehearseth this present fable, Of a Child which sometime kept Sheep, the which cryed oft without cause, saying, Alas, for Gods love succour me, for the Wolf will eat my Sheep. And when the Labourers, that cultured and eared the Earth thereabouts heard his cry, they came to him, and did so very often, and found nothing. And as they saw that there was no Wolves, they returned again to their own labour. Notwithstanding it hapned on a day; that the Wolf came indeed, and the Child cryed as he was accustomed to do; and because that the Labourers had been often times deceived, they kept their work still, and suppo

ſed that it was not truth, by reaſon whereof the Wol ran away with one of the Sheep.

The Moral.

Thus we ſee, that men will not willingly believe him that is known for a liar.

Of the Ant and the Columb.

One ought to be ingrateful for the benefits which he receiveth of another; as rehearſeth his Fable, Of an Ant which came to a Fountain to drink; and as ſhe would have drunk, ſhe fell into the Fountain, wherein ſhe thought to have been drowned without help; and the Columb took a branch of a tree, and caſt it to ſave her; and then the Ant went upon upon the branch and ſaved her ſelf. Then came the Faulconer, which would have taken the ſaid Columb; and the Ant ſeeing the Faulconer preparing his nets, came to his foot, and ſo faſt pricked him, that ſhe cauſed him to ſmite the earth with his foot, and there with made ſo great a noiſe, that the Columb heard it

it, and withall flew away before the gins and nets were set.

The Moral.

Wherefore we ought to forget the benefit which he hath received of some other; for ingrattitude is a great sin.

Of the Bee and Jupiter.

THe evill that a man sheweth to another cometh to himself; as appeareth by this Fable, Of a Bee which offered unto *Jupiter* a piece of honey, whereof *Jupiter* was much joyful, and said to the Bee, Demand of me what thou wilt, and I shall give it thee. Then the Bee pray'd him in this manner, O *Jupiter*, *I* pray thee that thou wilt grant me, that whosoever shall come to take away my honey, if I sting him, he may suddenly die. And because *Jupiter* loved the humane Image, he said to the Bee, Let it suffice thee, that whosoever shall take thy honey, if thou sting or prick him, incontinent thou shalt die: and thus her request was turned to her own harm.

The Moral

Wherefore men ought not to demand of God any thing that is dishoneſt or unjuſt.

Of the Carpenter and of Mercury.

BY how much God is more merciful and beni
to the good and holy, ſo much the more he p
heth the wicked and evil; as we may ſee by t
ble, Of a Carpenter which cut wood by a river
make a Temple to the gods: and as he cut wood,
Ax fell into the water; wherefore he began to wee
and to call to the gods for help. And the god *Merc*
for pity appeared to him, and asked him wher
fore he wept. and ſhewed unto him an Ax of Gol
and asked of him if that were the Ax which he h
loſt; and he ſaid, Nay: then the god ſhewed hi
another Ax of Silver and ſemblably ſaid: and b
cauſe *Mercury* ſaw that he was good and true, he dre
his Ax out of the water, and gave him, and mu
good beſide he gave him. And the Carpenter to
this ſtory to his fellows; of the which one of the
came to the ſame place to cut as his fellow did befo
and let fall his Ax into the water, and began to wee
and demanded help and aid of the gods. Whereupo
Mercury appeared before him, and ſhewed to him
Ax of gold, and demanded of him, ſaying Is th
ſam

e that thou hast lost? and he answered *Mer-*
y, and said, Yea, fair Sir, and mighty God, that
e is it: and *Mercury* seeing the Malice of the Vil-
n gave to him neither the one nor the other, but
him weeping for his own Ax.

The Moral.

Thus God, which is good and just, rewardeth all good
n in this world, every one after his deserving, and
shed the evil and unjust.

Of the young Thief and his Mother.

THe Child which is not chastised in the begin-
ning, will prove evil and perverse in the end: as
e may perceive by this Fable, There was a young
hild which in his youth began to steal, and all that he
d steal he brought to his Mother, and the Mother
ook it gladly, and would in no wise correct him; and
fter he had stoln many things he was taken and con-
demned

demned to be hanged; and as men led him to th
Juſtice, his Mother followed him, and wept ſore
And then the Child pray'd the Juſtice that he migh
ſay ſomewhat to his Mother; and having leave, h
approached to her, and making as though he wou
ſpeak to her in her ear, with his teeth he bit off he
noſe: for which when the Judge blamed him, he an
ſwered him in this manner, my Lord, ſhe is the cau
of my death; for if ſhe had well chaſtiſed me, I ha
not come to this ſhame.

The Moral

*By which Fable we may learn, That it is better fo
Parents to chaſtiſe their Children being young, than to b
grieved by them when they are old.*

Of the Man and the Flea.

EVery little evil is to be punished; as appeareth by this fable There was a man which took a Flea that bit him, to whom he said, Flea, why biteſt thou me, and wilt not let me sleep? and the Flea answered, *It* is my kind to do so; wherefore *I* pray thee put me not to death And the man began to laugh, and said, Thou canst not hurt me greatly, nevertheless, only for biting me thou shalt die,

The Moral.

Therefore small evils are not to be suffered.

Of the Husband and his two Wives.

NOthing is worſe to a man than a woman; as appeareth by this fable. There was a man of meane age had two Wives, that is to ſay, an old and a young, which were both dwelling in his houſe; and becauſe the old deſired to have his love ſhe pulled the black hairs from his head, becauſe he ſhould be the more like to her: and the young woman on the other ſide pulled out all the white hears, to the end that he ſhould ſeem the younger, and more fair in her ſight. And thus the good man abode without any hair on his head.

The Moral.

And therefore it is great folly for an antient man to marry again, or for any man to place his affections on two women at once, and to ſeek to pleaſe them both.

Of

Of the Labourer and his Children.

HE that laboureth continually is likely to be rich in ſubſtance, as it appeareth by this fable. There was a laboring man which had diligently wrought all his life time, and was thereby waxen rich; and when he ſhould die, he ſaid to his Children, My Treaſure I have left in my Vine: and after that this good man was dead his Children ſuppoſing that his Treaſure had been hid in his Vine, did nothing all day but delve; and it bare more fruit than it did before.

The Moral,

For who ſo travelleth well, he hath ever bread [illegible] for to eat, and he that worketh not, died for hun[illegible]

Here endeth the ſubtil Fables of E[illegible]

Here

Here begin the Fables of *Avian* right pleaſant to be read.

The firſt Fable is of the Old Woman and the Wolf.

Every kind of ſpirit is not to be believed by us, as appeareth by this Fable, Of an old woman, which ſaid unto her child becauſe it wept, certainly if thou weepeſt any more, I ſhall make the Wolf to eat thee. The Wolf hearing this Old-woman ſay ſo, abode ſtill at the gate, and ſuppoſed to have the child to eat: and when the Wolf had tarried there ſo long that he was hungry, he returned again to the wood, and the She-wolf demanded of him, Why haſt thou brought me no meat? and he anſwered, The Old-woman hath beguiled me, which promiſed me her child to eat, and at the laſt I had it not.

The Moral,

Therefore men ought not to put any great confidence in a Woman ſpeeches.

The

The second Fable is of the Tortoise and of the other Birds.

He that exalteth himself more then he ought to do, seldome cometh to good, as appeareth by this fable: Of a Tortoise which said to the Birds, If you will lift me up very high from the ground into the air, I shall shew to you great plenty of precious stones, Then the Eagle took her, and bare her so high, that she might not see the Earth, and said to her shew me now the precious stones that thou promisedst to shew me: and because the Tortoise might not see the Earth, and that the Eagle knew well that he was deceived, he thrust his claws into the Tortoise belly, and killed her.

The Moral,

By which Fable we learn, that he which will have worship and glory, may not get it without great Labour: therefore it is better and more sure for a man to humble himself lowly, then to exalt himself on high, and after be put to shamefully: for it is a common saying, He that exalteth higher than he should, falleth suddenly lower than he would.

The

The Third fable is of the two Craw-fishes.

THe man which will undertake to teach other ought first to examine and correct himself; it appeareth by this fable, Of a Craw-fish, whi would have chastised her own Daughter, because th she went not right; and said to her, my daughter pleaseth me not that ye go thus backward, for there thou mayst come to some harm. And the Daugh said to her, my Mother, I shall go right and forwa with a good will, if ye will go before me to shew the way; but the Mother could go no otherwise after her kind; wherefore the Daughter said to h my Mother, learn first your self for to go right fo ward, and then ye may teach me,

The Moral.

Wherefore he that will teach others, ought first to s good exampe himself; for grea shame it is for a Du to have his own faults accuse him

The fourth Fable is of the Ass and the Lions skin.

One ought to glory in the goods of others; as
rehearseth this fable, Of the Ass, which some-
e found the skin of a Lion, which he did wear on
, but he could never hide his ears wherewith, And
en he was (as he supposed) well aray'd with the said
, he ran into the Forest; and when the wild beasts
him come, they were fearfull and began to flee,
they thought it had been the Lion. And the Ma-
of the Ass sought his Ass up and down in every
ce and when he had long sought him he though
would go to the Forest, and as he was in the Fore
met his Ass array'd as is beforesaid But his
which had sought him long, saw his ears, wh
he knew him well; and anon he took him and
this manner Ha ha Master Ass are ye clothed
Lions skin? thou makest the beasts afraid,
y knew thee as well as I do, they would no
; but I assure thee, that well I shall beat th
, Then he took from him the skin of the
said to him, Lion thou shalt be no more,

ſhalt thou ever be: and his Maſter ſo beat him w
a cudgel, that ever after he remembred it.

The Moral.

*Therefore he that advanceth himſelf with other ſo
goods, is a very fool: for as men ſay commonly, He
not well array'd, which is clothed with another m
Gown.*

The fifth Fable is of the Frog *and the* Fox.

IT is great folly for any man to attempt to do th
which he cannot do; as by this fable appeare
A Frog ſometime came out of a Ditch and preſume
to leap upon an high Mountain; and when ſhe w
upon the high Mountain, ſhe ſaid to the other bea
I am a Miſtriſs in medicine, and can give remedy
all manner of ſickneſs by my art and ſubtilty, and ſha
render you good health; whereof ſome believed he
Then the Fox, which perceived the fooliſh belief o
he beaſts, began laugh, and ſaid to them, Foo
Beaſts

ralis, how may this foul and venomous beaſt, which ſick and pale of color, render and give to you ealth?

The Moral.

For the Leach that will heal another, ought firſt to lp himſelf; for ſo many counterfeit the Leach, which ow not a word of the Science of Medicine; from the hich I pray God to keep you.

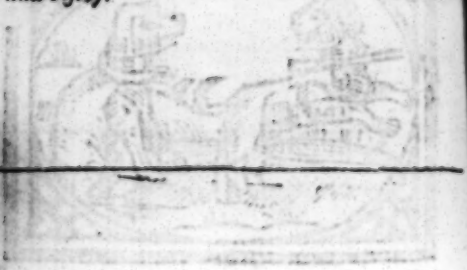
The ſixth Fable is of the Dog.

HE that is vain-glorious of that which ſhould humble him, is a very fool; as by this Fable ſt plainly appeareth. There was a man which had o Dogs, of the which one without barking uſed ite the folk, and the other barked but did not e. And when the Maſter of the houſe perceived e malice of the Dog which barked not, he hung a- ut his neck a bell, to the end that men ſhould be- re of him: Wherefore this Dog was very proud thereof,

thereof, and began to dispraise all other Dogs
the which one of the most antient said unto him
foolish beast, now perceive I will thy folly and
madness, in thinking that this bell is given thee
thine own desert and merit: for certainly it is not
but it is taken to thee for demerit, and because of
shrewdness and great treason to shew that thou
false, and a traitor.

The Moral

*Whereby we learn, that none ought to be joyful
that thing whereof he ought to be sorrowful, as
fools be, for a great fool were that thief, which
ingled to be hanged with a cord of gold about his
should make joy therof, although the cord were
rich and costly.*



The seventh Fable is of the Camel, and of Jupiter.

EVery creature ought to be content with that that God had given him, without taking the inheritance of others; as appeareth by this fable Of a camel which sometime complained to *Jupiter* of the other beasts that mocked him, because he was not beautiful as they were, wherefore instantly he pray'd *Jupiter* in this manner, Fair Sir, and mighty God, I pray thee that thou wilt give me horns, that I may not be more mocked. *Jupiter* then began to laugh, and in stead of giving him horns, he took from him his ears saying, Thou hast more good than it behoveth thee to have; and because thou demandest that which thou ought'st not to have, I have taken from thee that which thou ought'st to have.

The Moral,

For no man ought to desire more than he ought to have, lest he thereby lose that which he hath.

The

The eighth Fable is of two Fellows.

MEn ought not to hold fellowſhip with
which is accuſtomed to beguile others; a
pear eth by this preſent Fable, Of two fellows w
ſometimes held fellowſhip together to go bo
mountains and valleys: and for to make better t
voyage, they were ſworn each to other, that no
them both ſhould leave other, until death ſhould p
them. And as they walked in a Foreſt, they met w
a great wild Bear and they both run away, for fea
the which one of them climbed up into a tree: & w
the other ſaw that his fellow was gone & left him,
laid himſelf down on the earth, and feigned him to
dead. Inocent nent the Bear came for to eat him
becauſe the gallant play'd well his game, the B
went forth on his way, and toucht him not and t
his fellow went down from the tree, and ſaid u
him I pray thee tell me what the Bear ſaid to th
and his fellow ſaid He taught me many fair ſecre
but among all other things he ſaid to me, Tha
ſhould never truſt him which hath once deceived

The ninth Fable is of two Pots.

poor ought not to take the rich for his fel-
; as appeareth by this Fable, Of two Pots
hone was a Copper, and the other of Earth,
ch did meet together in the River: and be-
t the Earthen Pot went swifter than did the
Pot, the Copper Pot said, I pray thee let us
ther: and the Earthen pot answered, I will
ith thee, for if thou should'st chance to hit
would'st break me in pieces.

The Moral,

ure the poor is a fool that compareth himself
rich; for better it is for to live in poverty
ie villainously and be oppressed of the rich.

The tenth Fable is of the Lion and the Bull.

Time ſerveth not a man alwayes to revenge h
ſelf upon him that hath done him an injury
appeareth by this preſent fable, Of a Bull w
ſometime fled before a Lion; and as the Bull w
have entred into a Cavern for to ſave him, a C
came againſt him to let him that he ſhould not e
to whom the Bull ſaid, *It* is not time now to av
me on thee, for the Lion chaſeth me; but the
ſhall come that I ſhall find thee out.

The Moral

*Wherefore that man is not wiſe, which to be preſ
avenged on his enemy, will bring himſelf into
peril and danger.*

The eleventh Fable is of the Ape and his Son.

There is no greater folly than for a man to praise himself; as rehearseth this present fable, Jupiter chief of the Gods, which made all the beasts and birds to be assembled together for to know their will. Therewith came forth the Ape, which presented his son to *Jupiter*, saying thus, fair Sir, and mighty lord, look and see here the fairest beast that ever thou createdst in the world. Hereat *Jupiter* began to laugh, saying unto him, Thou art a fool beast thus to praise thy self.

The Moral.

For none ought to praise himself, but ought to do good and vertuous works, for the which other men may give him praise and commendation.

The

The twelfth Fable is of the Crane and the Peacock.

THough a man be never ſo excellent in any
ence, yet is it folly in him to praiſe himſelf
appeareth by this Fable. Of a Peacock which ſo
time made a Dinner for a Crane and when they h
eaten and drunken enough, they had much talk to
ther: wherefore the Peacock ſaid to the Crane, T
haſt not ſo fair a form, nor ſo fair feathers as *I* ha
To whom the Crane anſwered and ſaid, *It* is tru
nevertheleſs, thou haſt not ſo good and fair a vertu
I have For albeit that *I* have not ſo fair feathers
thou haſt, yet *I* can fly better than thou thyſelf ca
for with thy fair feathers thou muſt ever abide on
Earth, but I can fly even where it plaſeth me.

The Moral.

Thus every one ought to be content with that
which nature hath beſtowed on him, without mak
any vaunting thereof.

T

The thirteenth Fable, is of the Hunter and the Tiger.

At worſe is the ſtroke of a Tongue than the wound of a ſpear, as appeareth by this preſent Fable: a Hunter, which with his arrows hurt the wild beaſts, in ſuch wiſe that none eſcaped him: to the which beaſts a Tiger fierce & hardy ſaid in this manner, be not afraid ſo, for I ſhall keep you well. And when the Tiger came to the wood, the Hunter was hid within a Buſh, and when he ſaw the Tiger paſs before him, he ſhot at him an arrow, & hit him in the thigh. Therefore the Tiger was greatly abaſhed and weeping before fighing, ſaid to the other Beaſts, I wot not from whence this cometh unto me. And when the Beaſts ſaw him ſo greatly abaſhed, all laughing he ſaid to him Ha, ha, Tiger, thou art wonderfull mighty and ſtrong. Then the Tiger ſaid to him, my ſtrength helpeth me not at this time, for none may keep him from treaſon? And therefore ſome ſecret is here which I know not before.

The Moral.

Yet notwithstanding this I may well avouch, th
there is no worse arrow, nor that hurteth a man m
than the arrow that is shot from an evil tongue. F
when some person proffereth or saith some word in t
fellowship of some honest man of good life, all the fe
low ship supposeth, that that which this evil tongue ha
said is true, albeit that it be but lying. But notwit
standing the good man shall ever be wounded of the sa
arrow, which wound shall be uncurable. And if
were the stroke of a spear, it might be with a Chir
gion healed, because that incontinent as the word
spoken, he that said it, is no more master of it. A
for this cause the stroke of the tongue is more danger
and uncurable.

The fourteenth Fable is of the four Oxen.

MEn ought not to break their faith with th
good friends, nor to leave his fellowship
it appeareth by this fable of four Oxen which w

ll in a fair green meadow. And becauſe that they ver kept them together, none other Beaſt durſt aſſail em, and alſo the Lion dreaded them much. The hich Lion on a day came to them, and by his de-irable words thought for to beguile them; and to ke them the better, made them to be ſeparated ch from other; and when they were ſeparated, the ion went and took one of them, and when the Lion ould have ſtrangled him, the Ox ſaid unto him, olſh; he is a fool that believeth falſe and deceivable rds, and leaveth the fellowſhip of his good friend; lf we had been ever together, thou hadſt not taken e.

The Moral.

And therefore he which is ſafe; and ſtandeth well ſure, ought to look to himſelf that he fall not through his own folly.

Fable fifteen. Of the Bush and the Aubert-tree.

NOne for his beauty ought to dispraise any other; for sometime such an one as is fair soon waxeth foul, and from high falleth low, as it appeareth by this Fable. Of a fair Tree which mocked and scorned a little Bush, and said, Seest thou not the fair beauty of me? With me men edifie and build fair Houses, Palaces, Castles, Gallies, and divers other Ships to sail on the Sea; thus he advanced and praised himself. Then came there a Labourer with his Ax to hew and smite him to the ground: And as the Labourer smote upon the fair Tree, the Bush said, certainly my brother, if thou wert as little as I am, men should not hew nor smite thee to the ground.

The Moral.

Wherefore none ought to boast himself of his worship; for he that is now in great honour and worship, hereafter may fall into as great shame and dishonour.

Fable

Fable sixteenth. Of the Fisher and the little Fish.

MEn ought not to leave the thing that is sure and certain, in hope of the uncertain as to us hearseth this Fable. Of a Fisher, which with his took a little Fish, which said to him, my friend, pray thee that thou wilt not put me to death, for now I am nought to eat: but when I shall be greater, if thou come hither, of me thou shalt have more good, for then I shall serve thee a good while. And the Fisher said, sith that I now have thee, thou shalt not escape from me, for great folly it were in me to seek thee here another time.

The Moral.

For men may not let go that whereof they be sure, hoping to have afterward that which is uncertain.

Fable seventeenth, Of Thœbus, *the Envious and the Covetous man.*

NOne ought to damage himself, to the end he may hurt another the more, as it appeareth by this Fable of *Jupiter*, which sent *Phœbus* into the earth, to have all the knowledge of the thoughts of men. This *Phœbus* chanced to meet with two men, of the which one was envious, and the other right covetous. *Phœbus* demanded of them what their thought was. We think said they to demand of thee great gifts. To the which *Phœbus* answered, Demand now what ye will, for all that ye shall ask me I shall grant it you; and of that which the first shall ask, the second shall have double, or as much more again. And then the avaricious said, I will that my fellow ask what he will first: whereof the envious was well content and said unto *Phœbus*; Fair Sir, *I* pray thee that *I* may lose one of my eyes.

The

The Moral

Wherefore Thœbus *began to laugh, and departed unto* Jupiter, *and told him the great malice of the mouse, which was joyfull and glad of the harm and damage of another. and how he was content to suffer pain for to damage some other.*

Fable eighteenth, Of the Thief and the the Child that wept.

HE is a fool that putteth his goods in jeopardy to be loſt, in hope to get more: as appeareth by this Fable of a Thief which found a Child weeping beſides a Well, of whom the Thief demanded why he wept. And the Child anſwered I weep becauſe I have let fall into this Well a bucket of gold And then the Thief took off his clothes, and laid them on the ground, and went down into the Well: And when he was down the Child took his clothes and went away leaving him in the Well.

The Moral.

Wherefore none ought to leave that which he h in hope for to get that which he hath not: and the things never, come to good which are gotten by means.

Fable nineteenth. Of the Lion and the Goat.

THat man is wise which can keep himself from the wily and false, as appeareth by this fable. O a Lyon which met with a Goat which was upon Mountain: and when the Lion saw her; he said to he in this manner, for to give her occasion to come dow from the hill, to the end that he might eat her. M sister, why comest thou not hither into this fair gree meadow, for to eat of these fair herbs or grass? And th Goat answered him; albeit that thou sayest truth, ye nevertheless sith thou speakest it, it is neither for m good nor profit, but onely that thou mightest eat an devou

der our me, I mean not to truſt thy fair ſpeeches; for many times I have heard ſay of my Dame, he that is well, let him not ſeek to amend himſelf.

The Moral.

He which is in a ſure place, is a fool, if he go from it and put himſelf into danger and peril, in hope of better fortune

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The twentieth Fable. *Of the Crow which was a thirſt.*

BEtter is wit than force; as reheatſeth this Fable of a Crow, which came to drink out of a Bucket, and becauſe that ſhe might not reach to the water, ſhe filled the bucket with ſmall ſtones, inſomuch that the water came upwards, whereof ſhe did drink at pleaſure.

The Moral.

Whereby we underſtand that wiſdome is more to be commended than any wordly might, and by Sapience men may reſiſt great evil.

The 21. Fable. Of the Villain, and of the young Bull

HE that is of an evil nature, ſhall have great pain to amend his conditions, as appeareth by this Fable of a Villain which had a young Bull, the which he might not bind becauſe that ever he ſmote with his horns, wherefore the Villain cut off his horns. But when he would have bound him, the Bull caſt his feet from him in ſuch wiſe, that he ſuffered no man to come near him. And when the Villain perceived the malice of the Bull, he ſaid unto him I ſhall chaſtiſe thee well enough, for I ſhall put thee into the Butchers hands: and then the Bull indeed was chaſtiſed.

The Moral.

Thus men ought to do with wicked and rebellious people, which give themſelves to all kind of evil, namely, to put them into the hangmans hands, and to let him be their Butcher to rule them, for otherwiſe their accuſtomed conditions will more and more

ſpread,

spread, to the corrupting of better disposed persons among whom we live.

The 22. Fable is of the Palmer and of the Satyr.

MEn ought to beware of them which bear both fire and water as rehearseth this Fable, Of a Pilgrim which walked in the Winter through a great Forest and because that the Snow had covered all the ways, he wist not whither he went. Against whom came a Woodwose named Satyr, because he saw him cold: he approached to the Pilgrim, and brought him to his pit: and when the Pilgrim saw him, he had great dread, because that a Woodwose is a Monster like a man. And as this Satyr led this Pilgrim into a pit the Pilgrim did blow his hands for to heat them, for he was sore a cold. And the Woodwose gave him hot water to drink, and when the pilgrim would have drunk it, he began to blow it. And the Woodwose demanded of him, why he did blow it: and the Pilgrim said, I blow it to make it somewhat more

more cold. the Woodwose then said to him, thy fellowship is not good for me, because that thou beareſt both fire and water in thy mouth: therefore go hence from my pit, and never return again; for the fellowship of the man which hath two tongues is naught.

The Moral.

Wherefore the man that is wise ought to fly the fellowship of flatterers, for by flattering and adulation many have been deceived.

The 23. Fable is of the Ox and the Rat.

LOrds ought to love their Subjects for he which is hated of his tenants and Subjects is not Lord of his Lands. As it appeareth by this present Fable of an Ox which sometime was within a stable, and as the Ox on a time would fain have slept, a Rat came and bit him by the thigh: and as the Ox would have smitten him, he ran away into his hole. And then the Ox began to menace the Rat, and the Rat said

id to him, I am not afraid of thee, albeit I am lit-
e, I may impeach thee. And if thou art great, thank
y parents because thereof, and not thy self.

The Moral.

*Therefore the strong ought not to dispraise the little,
to love him as the chief or head ought to love his
bs; for he that loveth not, ought not to be loved:
d therefore the Lord must love his Subjects, if of them
would be loved.*

Fable 24. Of the Goose and her Lord.

HE that seeketh to get more then he ought, oft-
times getteth nothing, as saith this Fable, of
man which that a Goose that, laid every day an
g of gold. The man out of covetousness command-
her that every day she should lay two eggs:
nd she said to him, certainly my master I may not.
Where-

Wherefore the man was wroth with her, and slew her by means whereof he lost his former profit, and afterwards waxed very sorrowful.

The Moral.

How beit it was no time to shut the stable-door when the horses are gone: and he is not wise which overrashly doth any thing whereof he shall repent him afterward, nor he that burteth himself to be avenged on some other. For because he supposed to win all, he lost all.

The twenty fifth Fable is of the old Ape and her two Children.

HE that sometimes the parents doth dispraise, oftentimes he proveth the best Child, as appeareth by this fable of an Ape which had two Children, of the which she hated the one, and loved the other; and that she loved she took in her arms, & fled before the Dogs. And when the other saw that his Mother left him

behind, he ran and leapt on her back, and by reason that the little Ape which she held in her arms hindreth her flight, she let it fall to the ground; and the other which the mother hated held fast on her back, and was saved, the which from henceforth kissed and embraced his mother, and she then began great to love him.

The Moral.

Wherefore many times it happeth, that that thing which is dispraised and hated is better than the thing which is loved and praised, and many times the Children which be praised and loved, do less good than they which be dispraised and hated

Fable

Fable 26. Of the Wind and the earthen Pot.

THe man that overmuch exalteth himſelf ſhall b
abaſed as appeareth by this fable. Of a Pott
which made a great Pot of Earth, which he ſet
the Sun, that it might the better dry; and when t
Wind ſaw the Pot, he demanded, who art thou
And the Pot anſwered, I am a Por, the beſt ma
that can be found, and none may impeach me. Ho
ſaid the Wind, Thou art yet all ſoft, and haſt neith
vertue nor force, and becauſe I know thy great prid
I ſhall break thee in pieces, to the end that th
mayſt have knowledge of thy great pride.

The Moral.

*Therefore the feeble ought to be meek, and humbl
himſelf, and ſhew obeyſance to his Lord, and not
exalt himſelf more than he thought, and to the end be l
no abaſed.*

Fabl

Fable 27. Of the Wolf and the Lamb.

OF two evils men ought ever toeſchew the worſt, if any of them may be eſchewed, as it appeareth by this fable of a Wolf which ran after a Lamb, the which Lamb fled into the houſe were the Goats were; And when the Wolf ſaw that he might in no wiſe take the Lamb, he ſaid to him by ſweet words, Leave thy fellowſhip, and come with me into the fields: for if thou come not, thou ſhalt be taken with them, and being taken, ſhalt be ſacrificed to their Gods. And the Lamb anſwered to the Wolf, I had rather to ſhed all my blood for the love of the Gods, and to be ſacrificed to them, than to be eaten and devoured of thee.

The Moral.

Therefore he is full of wiſdom and prodence, who of two great evils, may eſcape the greateſt of both.

Here endeth the Fables of *Avian*.

Here

Here follow the pleaſant Fables of *Alphonce*.

The firſt Fable is of the Exhortation of Sapience and Love.

A *Rabe* of *Lucane* ſaid to his Son in this manner my Son, beware that the Ant be no more prudent than thy ſelf, which gathereth, and aſſembleth together in the Summer, all he needeth to have in the winter; and beware that thou ſleep no longer than the cock doth which watcheth & waketh early in the morning & that he be no wiſer then thy ſelf, which ruleth & governeth nine Hens. But it ſufficeth that thou rule and govern one well; and alſo that the Dog be not more noble than thy ſelf, which forgetteth not that good which is done to him, but ever remembreth it. Beſides, my ſon ſuppoſe it not a ſmall matter to have a good friend, but doubt not to have a thouſand friends.

And

nd when *Arabe* would die he demanded, this que-
ion of his ſon, ſaying, my Son, how many good
iends haſt thou? and the ſon anſwered his Father,
d ſaid my Father; I have, as I ſuppoſe, many to
e my friends, Then ſaid his Father, Account none
e thy friends unleſs thou haſt well aſſayed and
wed them before. For I aſſure thee I have lived
ger in this world than thou haſt, and yet I have
ren ſcarcely half a friend; wherefore I marvel
ch how thou haſt gotten ſo many friends. And
n the ſon ſeeing the admiration or wonder of his
ther, demanded of him, my Father, I pray you give
e your counſel, how I ſhall now aſſay my friend.
d his Father ſaid to him, go thou and Kill a Calf
d put it in a ſack all bloody, and bear it to thy firſt
end, and ſay to him, it is a man which thou haſt
n, and deſire him, for the love which he beareth
thee, that he will keep thy miſdeeds ſecretly, and
y it, to the end that thou mayeſt be ſaved. This
nſel his *Son* followed; to whom his friend ſaid
turn again, for within my houſe thou ſhalt not
e, if thou haſt done evil, I will not bear the pen-
of it. And thus one after another he aſſayed all
s friends, and every one of them anſwered him as
e firſt; whereof he was greatly abaſhed, and re-
rned again to his Father, and told him how he
d ſped; and his Father ſaid, many be friends
words, but few in deeds, but I ſhall tell thee what
ou ſhalt do: Go thou to my half friend, and bear
him thy Calf, and thou ſhalt hear what he will
y to thee When the *Son* came to the half friend
his Father, he ſaid to him as he did to the o-
er. And when the half friend underſtood the
atter, he took him ſecretly into his houſe, and led
m into an obſcure place for to bury his dead Calf,
hereby the Son knew the truth of the half friend's
ve. Then the Son of the *Arabe* turned again to his
ather, and told him all that his half friend had done

to

to him Then the Father said to his Son that the P
losopher said, that the true friend is found in extr
need. Then demanded the Son of his Father, S
est thou never a man which in his life time did g
whole friend? and his Father answered and sai
never saw any, but I have heard of such an one:
the Son answered, my Father, I pray thee that t
wilt rehearse it to me, to the end that by adven
may get such an one Then the Father said unto
Son after this manner; my Son, sometime I have he
of two Merchants, which never had seen each o
the one was of *Egypt*, the other of *Baldock*; but t
had certain knowledge each of other by their Let
which they wrote friendly one to the other. It so b
that the Merchant of *Baldock* came into *Egyp*
cheapen and buy some ware, whereof his friend
glad, and went to meet him, and brought h
benignly to his house. And after he had cheared
refreshed him by the space of fourteen days, the s
Merchant of *Baldock* became very sick, whereof
friend was right sorrowful & incontinent sent for
best Physitians & Leaches that were in all *Egyp*
to recover his health, and when as the Physitians h
seen and visited him, and well regarded his Uri
they said that he had no bodily sickness, but that
was ravished with love: and when his friend hea
these words, he came unto him, and said, my frien
I pray thee that thou shew me thy sickness: then
friend said to him, *I* pray thee that thou wilt bri
hither all the women and maidens that be in t
house, for to see if she which my heart desireth be
mong them. And anon his friend brought before hi
both his own daughters and all his servants, amon
the which was a fair young maiden which he had no
rished for his pleasure. And when the sick man sa
her, he said to his friend, this same is she which ma
be the only cause of my life or death: the whic
his friend hearing, gave her unto him to be his wife
wit

all such goods as he had of hers whom he wed-
and returned unto *Baldock* with great joy. But
a while after, it fortuned so that this Merchant
Egypt fell into great poverty: and for to have
consolation or comfort, he took his journey to-
Baldock, and supposed to go and see his friend,
en about one of the clock he arrived in the City;
forasmuch as he was not well arrayed, he was a
ed by day light to go into the house of his friend
sent and lodged him within the Temple, nigh
his friends house. *It* hapned then, that on the
night that he lay there, there was a man slain
e the gate of the same Temple, wherefore the
bours were sore troubled; and the people moved
with, went into the Temple, where they found
dy save only the *Egyptian*; the which they took,
demanded of him whether he had slain the man
h lay dead before the portal of the Temple. He
seeing his misfortune and poverty, confessed he
killed the man, for because of his evil fortune
ould rather die than live, wherefore he was led
e a Judge, and condemned to be hanged. And
en led him towards the Gallows, his friend saw
nd knew him; and began for to weep, remem-
the benefits that he had done unto him; where-
he went unto the Justice, and said, my Lord,
man did not the Murther; for it was my self
did it, and therefore you should do great sin if
do put this guiltless man to death; And anon
as taken to be had to the Gallows: And then
Egyptian said, My Lord he did it not, and
fore evil should you do to put him to death.
d as the two friends would have been hanged
for other, he which had done the murther
ent, came and confessed there openly the fact.
addressed himself before the Justice, and said,
Lord, none of them both have done the
, and therefore punish not these innocents,
for

for I alone ought to bear the pain. Whereat the Jud
greatly marvelled; and for the doubt which ther
in was great, the Justice took them all three, a
led them before the King. And when they had r
hearsed to the King all the manner, after inque
thereupon made, and that he knew the truth of
he granted his grace to the murtherer, and so all t
three were delivered. Then the friend brought h
friend to his house and received him joyfully, a
after gave unto him both silver and gold and t
Egyptian returned again to his house. And when t
Father had rehearsed all this, his Son said to hi
my Father, I know well that he that may get a go
friend is happy, and with great labour I suppose
shall find such an one.

The second Fable is of the money delivered to keep.

A *Spaniard* arived sometime in the Land of E
gypt, and becauſe that he feared to be robbe
ing through the desart of *Arabia*, he thought in
himself; that it were wisely done to deliver his mo
ney to some true man, to keep until his return again
and becauſe that he had heard some say, that within
the City was a true man, he went anon unto him, and
took to him his silver for to keep it. And when
he had done his voyage, he came again to him, and
demanded of him his silver: and he answered him in
this manner; my friend, I know not who thou
art, for I never saw thee before that I know of, and
if thou sayest or speakest any more words, I shall
make thee to be well beaten. Then was the *Spaniard*
sorrowfull and wroth & thereof he made a complaint
to his neighbours and the neighbors said unto him,
certainly we be greatly abashed of that ye tell us, for
he is among us all reputed and holden for a goodman
and a true, and therefore, return again unto him and
with

with fair words demand of him that he will rend
unto thee thy coin again; the which thing he di
And the old man answered him more rigorously th
he had done before, wherewith the *Spaniard* was wo
derful wroth; and as he departed out of the old ma
house, he met with an old woman the which dema
ded of him the cause why he was so troubled a
heavy. And after he had told her the cause why, t
old woman said unto him; Make good cheer, for
it be as thou sayest, *I* shall give thee counsel ho
thou shalt recover thy silver. And he demanded
her how it might be done; and she said to him, bri
hither to me a man of thy Countrey whom tho
trustest, and cause fair Chests to be made, and
them all with stones, and by thy fellows thou sha
cause them to be born into his house, and to him th
shall say that a Merchant of *Spain* sent them unto hi
for to keep surely: and when the Chests shall
within his house thou shalt go again and demand
him thy silver, which thing he did; and as the sa
Chests were born into his house the *Spaniard* we
with them that bare them, and said unto the old m
in this manner, My friends, these four Chests be
full of gold, silver, and pretious stones, which
bring to you, as he trustiest and faithfullest m
that we know for to keep them surely, because th
we do fear thieves that be in the desart. After t
which words said, came he which the old woman h
counselled, and demanded of the old man his silve
And because that the old man feared that the *Spania*
would have dispraised him, he said, Thou art we
come *I* marvel why thou tarriest so long e're th
camest, and incontinent he restored to him his silve
and thus by the counsel of the old woman which
greatly thanked, he had his goods again, and return
into his own Countrey.

The Third Fable speaketh of the subtil invention of a sentence given upon a dark and obscure cause,

ON a time it befell, that a good man a Labourer died, leaving nothing to his Son, but onely an house, the which Son lived by the labour of his hands very poorly. This young man had a rich neighbour, which demanded of him if he would sell his house: to the he said no, because it was come to him by inheritance. Where the said rich man his neighbour conversed oft with him to deceive him: but the young man fled his company as much as he might: And the rich man perceiving that the young man fled his company, he bethought him of a great deceit, and requested of the poor young man, that he would let him part of his house, for to delve & make a Cellar, which he would hold of him for yearly rent: and the poor man let him. And when the Cellar was made, the rich man brought into it ten Tuns of Oil, of the which five were full of Oil & the other five were but half-full; and he made a great pit in the Earth, and put

the five Tuns which were half full in it, and the othe
five above on them, and ſhut the door of the Cella
and delivered the key to the poor young man, a
pray'd him fraudently to keep well his Oil: but th
poor young man knew not the malice and falſhood
his neighbour, wherefore he was content to keep t
key. And within a while after, as the Oil becam
dear the rich man came to the poor man and asked
him his goods, and the young man gave him the ke
This rich man ſold to the Merchants his Oil, a
waranted each Tun full. And when the Merchan
meaſured the Oil they found but five of the ten Tu
full, whereof the rich man demanded of the po
young man reſtitution, And for to have his houſe
made him come before the Judge. And ſo when t
poor man was come before the Judge, he demand
time and ſpace for to anſwer; for he thought that
had kept well and truly the Oil: and the Judge gra
ed him a day. And then went he to a Philoſoph
which was Procurator for the poor people, & pray
him for charity that he would give to him good cou
ſel at his need. And he rehearſed and told unto him
his caſe, and ſwore upon the holy *Evangliſts* that
took none of the rich mans Oil. And when the Phi
ſopher anſwered to him in this manner, my Son, ha
no fear, for the truth may not fail: and the next m
row after the Philoſopher went with the poor man
fore the Judgement-ſeat, & the ſame Philoſopher
conſtituted by the King for to give the juſt ſenten
of it. And after that the cauſe had been well defend
and pleaded of both parties, the Philoſopher ſaid, T
ſame rich man is of good renown, and I ſuppoſe
that he demanded more than he ſhould have. Alſo
believe not that this poor man is guilty of the bla
which he putteth on him: but notwithſtanding,
to know the truth of it, I ordain & give this ſenten
That the Oil pure and clean of the five Tuns wh
are full be meaſured, and alſo the Lees thereof;

after that the pure and clean Oyl of the five Tuns which be but half full be also measured, with the Lees thereof; and then look if the Lees of the five Tuns but half full be equal to the Lees of the other five Tuns which were wholly full: and if it be so, by measuring truly, that less be found within these vessels which be but half full, than in the other, it shall be thereby sufficiently proved, that no Oyl hath been taken out of them: but if there be found as much Lees in the one as in the other, the poor man shall be condemned. And of this sentence the poor young man was well content; and by measuring, as aforesaid, the truth was known: wherefore the poor man was quit, and the rich man was condemned, and his great malice and falshood known.

The Moral.

There is no sin or misdeed done, but that once it shall be manifested.

The fourth Fable is of the Sentence given upon the money which was found.

A Rich man ſometime went by a City, and as he walked from one ſide to another a great Purſe fell from him, wherein were a thouſand Crowns, the which a poor man found, and took them to his Wife to keep, whereof ſhe was full glad, and ſaid, thanked be God for all his goodneſs which he ſendeth to us; if he ſend now the great ſum, keep it well. And upon the morrow after the rich man made to be cryed through the City, that whoſoever had found a thouſand Crowns in a Purſe, he ſhold reſtore them to him again, and that he ſhould have for his reward an hundred of them. And when the poor man heard this Cry, he ran incontinent to his Wife, and ſaid to her, my Wife, that which we have found muſt be reſtored again; for it is far better to have an hundred Crowns without ſin, than a thouſand wrongfully: and though that the woman would have reſiſted, yet in the end ſhe was content: And thus the poor man reſtored the

thouſand

housand Crowns to the rich man, and demanded of him his hundred Crowns: but the rich man, full of filthood, said to the poor man. Thou rendrest not to me all my gold which thou didst find; for of it I lack four hundred pieces of gold; and when thou shalt bring me again the said four hundred pieces of gold, thou shalt have of me the hundred Crowns which I promised thee. The poor man answered, I have brought thee all that I have found: wherefore they fell into great strife, in so much that the Cause was brought before the King to be decided. Wherefore the King called before him a great Philosopher, which was Procurator for the People: And when the Cause was well disputed, the Philosopher moved with pity, called the poor man, and said unto him, Come hither my friend; By thy Faith hast thou restored all the money which thou foundest in the Purse? And the poor man answered, Yea Sir, by my Faith. Then the Philosopher said before the Assistance, Sith this rich man is true and faithful, and that it is not to be thought that he would demand more than he ought to have: and on the other part, men must believe that this poor man is known for an honest and true man; therefore this is my Sentence, That thou, [illegible] King, take the thousand Crowns, and that thou give an hundred of them to this poor man which found them; and after, when he that hath lost them shall come, thou shalt restore them to him: and if it happen that another find the thousand four hundred Crowns, they shall be rendred again unto this good man which is here present, which saith that he hath lost them. The which sentence was agreeable & pleasing to all the company. And when the rich man saw that he was deceived by his own folly, he desired mercy and grace of the King, saying, Sir, this poor man that hath found my Purse, hath truly restored to me all that I ought to have; but certainly I would have deceived him: wherefore I pray thee that thou will

take pity on me. And then the King had mercy o him, and the poor man was well contented and paid and all the malice of the rich man was known.

The fifth Fable is of the faith of three Fellows

OFt it hapneth, that the evil which is procure to other, cometh unto him which procureth it as it appeareth by three fellows, of the which twai were burgeſſes, and a third a Labourer. the whic being aſſembled to go to the holy Sepulchre, thei three fellows made great proviſion of flour for thei Pilgrimage, in ſuch wiſe, that it was all conſumed, ex cept onely for to make one loaf. And when the Bur geſſes ſaw the end of their flowr, they ſaid If we fin not ſome means for to beguile this villain, becauſe tha he is a right great eater, we ſhall ſurely die for hunger wherefore we muſt deviſe a way that we may have th loaf, which ſhall be made of all our flour. And there fore they concluded together, and ſaid, When the loa ſhall be put into the Oven, we ſhall go and lay u down to ſleep, and he that ſhall dream beſt, the loa ſhall be his And becauſe that we both be ſubtil an wiſe, he ſhall not dream ſo well as we ſhall, therefor the loaf ſhall be ours; whereof all three were wel content, and all began to ſleep. But when the La bourer perceived all their deceit, and ſaw that his fel lows were aſleep, he went and drew the loaf out of th Oven and eat it, and after he feigned himſelf to b aſleep; and then one of the Burgeſſes roſe up, an ſaid to his fellows, I have dreamed a wonderful dream for two Angels have taken and born me with grea joy before the Divine Majeſty. And the other Bur geſs awoke, and ſaid, Thy dream is wonderful, bu I ſuppoſe that mine is far fairer than thine is: for dreamed that two Angels drew me on hard ground, fo to lead me into hell. And after they did awake th

Villai

Villain, which as dreadful said, Who is here? And they answered, We be thy Fellows. And he said to them, How be ye so soon returned? and they said We departed not yet from hence. And he said to them, By my Faith I dreamed that the Angels had led one of you into Heaven, and the other into Hell. Therefore I supposed that you would never have come again, and therefore I rose up from sleep; and because I was hungry, I drew the Loaf out of the Oven, and eat it.

The Moral.

Thus it oft happeth, That he which supposeth to beguile another, is beguiled himself.

The sixth Fable is of the Labourer and the Nightingale.

THere was sometime a Labourer which had a Garden that was very pleasant, into the which he oft went for his disport and pleasure: and one day at even, when he was weary, and had travelled sore for to take his recreation he entred into his Garden and set himself down under a tree, where he heard the Song of the Nightingale. And for the great pleasure and joy which he took thereof, he sought, and at the last found the means to take the Nightingale, to the end that he might have great joy and pleasure of her afterward. And when she was taken, she demanded of the Labourer, Wherefore hast thou taken so great pain to take me? for well thou knowest thou mayst have no great profit by me. And the Labourer answered thus to the Nightingale, For to hear thee sing I have taken thee: And the Nightingale answered, Certainly in vain hast thou laboured, for no good will I sing while I am in prison: Then the La-

Labourer answered, If thou singest not well, I shall
eat thee. And then the Nightingale said, If thou put
me within a Pot for to be boiled, little meat shalt
thou have of my body; and if thou settest me to
be roasted, there shall be less; and therefore boiled
or roasted thou shalt not fill thy belly of me; but
if thou let me fly, *I* shall do thee great good:
for three things I will teach thee, which thou shalt
have better than three fat Kine. Then the Labourer
let the Nightingale fly: And when she was out of
his hands, and that she was upon the tree she said to
the Labourer, My friend, I have promised thee that
I shall teach thee three things; whereof the first is
this, That thou believe nothing which is impossible:
the second is, That thou keep well that that is thine:
and the third is, That thou take no sorrow for the
thing that is lost, which may not be recovered. And
soon after the Nightingale began to sing, and in her
Song said thus; Blessed be God which hath deliver-
ed me out of the hands of this Villain or Churl,
which hath not known, seen, nor touched the pre-
cious Diamond which I have within my belly; for
if he had found it, he had been right rich and from
his hands I had not escaped. And then the Labourer
which heard her Song, began to complain, and to
make great sorrow; and after said, I am unhappy
that I have lost so fair a treasure. And the Nighti-
gale said to the Labourer, Now know I well that
thou art a fool, for thou takest sorrow for that
whereof thou shouldst have none; and soon thou hast
forgotten my Doctrine, because thou weenest that
within my belly should be a precious stone, more of
weight than I am; and I told and taught to thee,
thou shouldst never believe that thing which is im-
possible: and if that stone were thine, why hast
thou lost it? and if thou hast lost it, and mayst not
recover it, why takest thou sorrow for it?

The Moral.

Therefore it is folly to chastise or teach a fool, that will never believe the learning and doctrine which is given to him.

The seventh Fable is of the Rhetorician and the crooked backed.

A Philosopher said once unto his Son, that when he were fain by fortune into some dammage or peril, as soon as he might he should deliver him out of it, to the end that afterward he should be no more vexed therewith; as it appeareth by this Fable, Of a certain Rhetorician, which once demanded of a King That of all them which should enter into the City, having some kind of fault in their bodies, as crooked or counterfeited, he might have of them at the entry of the Gate a penny. The which request the King granted, and made his Letters to be sealed and writ-

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ten under the Signet, and he kept them ſtill at the Gate; and of every one that was lame, ſcabbed, or had any deformity on their bodies, he took a penny. It hapned on a day, that among the reſt a crook-back'd & deformed man would have entred within the City, without giving any penny, and did put upon his back a fair mantle, and afterward came to the Gate: And when the Porter beheld him he perceived that he was goggle-ey'd, and ſaid unto him, pay me my Duty. and the goggle-ey'd would pay him nothing, wherefore he took from him his mantle, and when he ſaw that he was crook-backed, he ſaid unto him, Thou wouldſt not before pay me a penny, but now thou ſhalt pay me twain. And as they ſtrived together, his hat fell off his head, and the Porter which ſaw his ſcabby head, ſaid unto him now ſhalt thou pay three pence unto me. And when the porter yet again ſet his hands upon him, and felt that his body was all ſcabbed. And as they thus wreſtling. together, the crook-backed fell to the ground, and hurt himſelf ſore upon the leg. And then the Porter ſaid unto him, Thou ſhalt pay me five pence, for thy body is all Counterfeited, wherefore thou ſhalt leave here thy mantle; and if thou hadſt paid a penny at firſt, thou hadſt gone on thy way free and quiet, without any further moleſtation.

The Moral.

*Therefore he is wiſe that payeth that he oweth, to the end that thereof come not to him greater damma*ge.

The eighth Fable maketh mention of a Diſciple and a Sheep.

THere was ſometime a Diſciple which took h pleaſure to rehearſe and tell many Fables. Th Diſciple pray'd his Maſter to tell him a long Fable The Maſter anſwered, Beware it happen not unto t as it appeareth by this preſent Fable, Of a King, an of his Fabulator. And the Diſciple ſaid to his Ma ſter, I pray thee tell me how it befel. And the Ma ſter ſaid unto his Diſciple, There was ſometime King that had a Fabulator, which rehearſed unto hi oft times when he would ſleep five Fables, to rejoyc or make the King merry, and to make him fall aſleep But it befel upon a day, the King being heavy an ſad, could in no wiſe fall aſleep. And after the ſai Fabulator had rehearſed his five Fables, the King deſi red to hear more: and then the ſaid Fabulator rehear ſed unto him 3 ſhort Fables. And then the King ſai unto him, that he would hear one more long, & the ſhall I ſleep. And the Fabulator then rehearſed unt hi

ma ſuch a Fable as here ſhall be ſhewed, of a rich
man which went to a Market or Fair to buy Sheep,
he which man bought a thouſand Sheep: And as he
was returning from the Fair, he came to a River, and
becauſe of the great water he could not paſs over the
bridge: nevertheleſs he went ſo long to and fro on
the rage of the ſaid River, that at the laſt he found
a narrow way, upon the which might paſs ſcant three
sheep at once; and thus he paſſed, and had them o-
ver one after another. And hitherto he rehearſed of
his Fable, the Fabulator fell aſleep: and anon after
the King awaked the Fabulator, and ſaid unto him in
this manner; I pray thee that thou wilt make an end
of thy Fable which thou haſt begun to tell me: And
the Fabulator anſwered him in this manner; Sir, the
river is great, and the Sheep are little; wherefore
let the Merchant drive over his Sheep, and after I
shall make an end of my Fable. And then was the
King pacified.

The Moral.

*Therefore be thou content with that I have rehearſed
unto thee; for there be folk ſo curious in ſpeech, that
they cannot be content with few words.*

The ninth Fable is of the Wolf, the Fox, and the Cheese.

THere was sometime a Labourer which could not rule his Oxen, because they smote with their feet; wherefore the Labourer said to them, I pray God that the Wolf may devour you all. The which words the Wolf heard, wherefore he hid himself near and then came for to eat them. And when night was come, the Labourer unbound his Oxen, and let them go into his house. And when the Wolf saw the Labourer coming toward him, he said, O thou Labourer many times to day thou didst give to me thy Oxen, and therefore keep thy promise. And the Labourer said therefore to the Wolf, I promised thee naught at all: and the Wolf said, I shall not let thee go without thou keep thy promise. And as they had so great strife and contention together, they remitted the cause to be pleaded before a Judge; and as they went seeking a Judge, they met with the Fox, unto whom they declared their strife. Then said the Fox unto them, I shall give on your cause a good sentence? but I must

speak

peak with each of you apart; and they were content: nd the Fox said to the Labourer, Thou shalt give to e a good fat Hen, and another to my Wife, and I all make it so, that thou with all thine Oxen shall freely to thine house. Wherefore the Labourer was ell content And after the Fox said to the Wolf, I re well laboured for thee, for the Labourer shall ve unto thee a great Cheese, and let him go home ith his Oxen: and the Wolf was well content. And ter the Fox said unto the Wolf, Come thou with e, and I shall lead thee where the cheese is: and en he led him to and fro, here and there until such me that the Moon did shine full brightly; and when ey came to a Well the Fox leapt upon it, and shew- d unto the Wolf the shadow of the Moon, which re- ted in the Well, and said to him, Look now Gos- p how that Cheese is fair, great, and broad; hast ee therefore, and go down and take the fair Cheese. hen the Wolf said to the Fox, Thou must be the first both that shall go down, and if thou mayst not ing it up with thee because of the greatness I th all come to help thee; and the Fox was conte ecause there was a couple of buckers, of the whic e went down, and the other came up: and the Fox ntred into one of the buckets, & descended into the ell; and being down, he called the Wolf, saying, ossip, come hither and help, for the Cheese is so big at I cannot bear it. Then the Wolf being afraid at the Fox would eat the Cheese, entred hastily into e other bucket, and as fast as the Wolf went down e Fox came up; and when the Wolf perceived the ox coming, he said unto him, my Gossip, ye go ence; thou say'st true, said the Fox; for thus it is ith the World, as one cometh down, the other goeth p. Thus the Fox through his subtilty departed, and ft the Wolf in the Well: so lost the Wolf both the Oxen and the Cheese.

THE

The Moral.

It is not good therefore to leave that which is certain, for that which is uncertain; for many be in like sort deceived by the falshood and deceit of Advocates and Judges.

The tenth Fable is of the Husband, the Mother, and the Wife.

THere was a Merchant that married a young woman, which had her Mother yet alive; It hapned that this Merchant went once into a far Countrey for to buy some ware; and as he was going, he took his Wife unto his Mother, to keep and rule her honestly till he came again. His Wife then, by the consent of her Mother, enamoured her self on a fair young man; which gave her money to buy good cheer. And as they three made merry, the Husband came again from the Fair, and knockt at the door, whereat they were abashed. Then said the Mother

unto

unto them, Fear not, but do as *I* ſhall tell you, and care not: Then ſaid ſhe to the young man. Take this ſword, and go to the gate, and beware you ſpeak not a word to him, but let him alone: and as the Husband would have entred into the houſe, ſeeing the young man holding a naked ſword, he was greatly afraid: and then the Mother ſaid to him, my Son, thou art welcome, be not afraid of this man, for three run after him for to have ſlain him, and by chance he found the door open, and this is the cauſe why he came hither to ſave his life. Then the Husband ſaid to them. Ye have done well, and *I* give you great thanks.

The Moral.

Thus went the young man his way ſafely by the ſubtilty of his Mother and her Daughter: To the which truſt unthy ſelf if thou be wiſe.

The eleventh Fable is of an Harlot or Bawd.

THere was sometime a Gentleman which had a chast Wife, and wonderful fair; the Gentleman would have gone on pilgrimage to *Rome*, and left his Wife at home, because that he knew her for a good and chast woman: *It* hapned on a day as she went into the Town, that a fair young man was enamoured on her, & took on him hardiness, & required her of love, and promised her very many fair gifts but she was good, and had rather die then consent thereto wherefore the young man almost died for sorrow; to the which fellow came an old woman, that demanded of him the cause of his sickness. And the young man discovered unto her all the matter, asking help and counsel of her. *And* the old woman, being wily and malicious, said unto him, Be of good courage, and fear not; for *I* shall so bring about this feat, that thou shalt have thy will fulfilled. *And* after this the old Bawd went home to her own house, and made a Cat, which she had at home, to fast three daies one after another; and after that she took some bread, with a great quan-

tity

of muſtard upon it, and gave the ſame unto her
for to eat; and when the Cat ſmelled it, ſhe be-
for to weep and cry. And the old woman went
to the houſe of the young woman, & bare her little
with her, the which good and young woman re-
ved and welcomed her very honeſtly, becauſe that
the Town held her for a godly woman; and as
y were talking together, the young woman had pi-
of the Cat which wept, & demanded of the old wo-
what the Cat ailed. And the old woman ſaid to
Ha, my fair Daughter, renew not my ſorrow:
ſaying theſe words, ſhe began to weep, and ſaid,
friend, for no good will *I* tell thee the cauſe why
Cat weepeth: and the young woman ſaid, my
d mother, I pray you that you will tel me the cauſe
erefore your Cat weepeth: & the old Woman ſaid
ber, my friend, I will, if thou wilt ſwear that thou
never rehearſe it to any body. To the which pro-
e the good and true young woman accorded her
ſuppoſing that it had been all good: and ſaid, I
. And then the old woman ſaid to her in this
ner, my friend, the ſame Cat which thou ſeeſt
der was my Daughter, which was wonderfully
, gracious and chaſt, which a young man loved
ch: and becauſe ſhe refuſed him, he died for love:
erefore the gods having pity on him, have turne
y Daughter to this Cat. And the young woman ſup-
ing that her Mother had ſaid truth, ſaid to her
this manner alaſs, my fair Mother, I wot not what
ſhall do, for ſuch a caſe may well happen to me
r in this Town is a young man which almoſt die
r the love of me. But for the love of my Husba
whom *I* ought to keep my ſelf chaſt, I have
anted to him; nevertheleſs I ſhall do that that th
ult counſel me. And the old woman ſaid to her,
iend have pity on him ſo ſoon as thou may'ſt, leſt
eſal to thee as it did to my Daughter. The you
oman then anſwered to her, and ſaid, If he req
me.

me any more, I ſhall accord with him; and if
require me no more, yet will I proffer my ſelf
him: and to the end I offend not the Gods
ſhall accompliſh it as ſoon as I may. The
Woman then took her leave of her, and went
the young man, and rehearſed to him all theſe
dings, whereof his heart was joyful; and anon
went to the young woman, and with her fulfil
his deſire.

The Moral.

*Thus we may ſee what evils may be done by Bawds,
wherefore I would to God they were all burnt.*

The twelfth Fable is of a blind man and his Wife.

There was ſometime a blind man which had a fair Wife, of whom he was jealous; wherefore kept her ſo that ſhe might go no where, for ever he held her by the hand; In the end ſhe was enamoured of a young youth, but they could not find the means to fulfil their will: notwithſtanding the woman, which was ſubtil and ingenious, counſelled her friend that he ſhould come to her houſe, and that he ſhould enter into the Garden, and climb up into a tree: he did as ſhe bad him; and having made their enterprize, the woman came again into her houſe, and ſaid to her Husband, my friend, I beſeech you that you will go into the Garden for to diſport a while there. And the blind man was content and ſaid to his Wife, Well, my friend, I am content, let us go thither; and when they were under the Pear-tree, ſhe ſaid to her Husband, my friend I pray thee let me go up into the tree, and I will gather for us both ſome fair Pears. Well, my friend, ſaid the blind man, do ſo: and when ſhe was upon the tree, ſhe begun to ſhake the Pear-

Pear-tree at one ſide, and the young man at t
other ſide: and when the blind man heard
Pear tree ſhake thus hard, and the noiſe they ma
he ſaid, Ah ill woman, albeit I ſee thee not, nev
theleſs I feel and underſtand thee; but I hear
beſeech the gods to ſend me my ſight again.
as ſoon as he had made his prayer, *Jupiter* reſto
to him his ſight. When he ſaw that Pageant
on the tree, he ſaid to her, Ah unhappy woma
ſhall never have joy with thee. And for that
young woman was ready in ſpeech, and very ſu
withal, ſhe replied preſently in this manner,
friend, thou art beholding to me for thy ſight; ſ
never ceaſed day nor night to pray unto the go
that they would render unto thee thy ſight: whe
fore the goddeſs *Venus* viſibly ſhewed her ſelf to
and ſaid, That if *I* would do ſome pleaſure to
ſaid young man, ſhe would reſtore to thee thy ſig
and thus I am the cauſe of it. Then the good
ſaid to her, my right dear Wife and good friend
cry thee mercy, and thank thee greatly; for thou h
done right to me, and *I* great wrong to thee.

The thirteenth Fable is of the Taylor, the Steward, and his Servants.

MAn ought not to do unto others that whic
he would not have done unto himſelf; as
ppeareth by this preſent Fable, Of a Steward
hich had a Taylor, which was as good a Wor
an as any was in thoſe daies; which Taylor
any Servants, whereof one was called *Medi*
at ſurmounted all the other in ſhaping or fe
g: wherefore the Steward commanded his Ser
nts; that the ſaid Taylor ſhould alwayes fare
ell when they were at his houſe, and eat and
rink of the beſt. It hapned on a day, that the
eward gave unto them very delicious meat, in
hich was ſome honey; and becauſe that *Medi*
as not there, the Steward ſaid unto the reſt, that
ey ſhould keep ſome of that meat for him. Then
he Maſter-Taylor anſwered, He muſt have none
e if he were here he would not eat of it, for he
d never love honey. And as they had done

Medi

Medius came, and demanded of his fellows, wh
kept ye no part of this meat for me? Then t
Steward answered, because that thy Master sai
thou never didst eat any honey, and therefore
part of the meat was kept for thee. And *Medi*
answered him never a word, but began to thi
how he might quit his Master. Upon a day,
Medius was alone, the Steward demanded of hi
if he knew no man that could work so well as h
Master? And *Medius* said nay, and that it was gre
pity of a sickness that he had. Then the Stewa
demanded, what sickness it was? And *Medius* a
swered, my Lord, when he is entred into his frenz
or woodness, there cometh upon him a rage. A
how shall I know it, said the Steward? Certain
my Lord, said *Medius*, when ye shall see that
shall sit at his work, and that he shall look fie
and there, and shall smite upon the board with h
fist, then may ye know that his sickness cometh u
on him; and then, except ye take him and bi
him, and also beat him well, he shall do great har
and damage. And the Steward said to him, Ca
not therefore, my friend, for well I shall beware
him. And the next morning the Steward came
see the Taylors: And then *Medius*, which kn
well the cause of his coming, took away secret
his Masters Shears, and hid them; and anon h
Master began to look for them, and searched all
bout here and there, and smote with his fist up
the board; and then the Master-Steward beg
to look on his manners, and suddenly made him
be taken and holden by his Servants, and aft
made him to be bound well, and beaten. Then w
the Master-Taylor all abashed, and demanded
him, my Lord, wherefore do you beat me so cr
elly? What offence have I done, that I must
bound, and thus beaten? And then the Stewa
said to him in this manner, Because *Medius*, to

e, that thou art frantick, and if thou be not ell bound and beaten, thou wouldſt do great harm id the Maſter came to his ſervant *Medius*, and ri-rouſly ſaid unto him, Ha thou bad Boy, full of e. words, when ſaweſt thou me mad? and his Ser-t proudly anſwered him, my Maſter, when didſt u ſee that I eat no honey? Therefore I threw to e one bone for another. And the Maſter Steward d all his Servants began to laugh, and ſaid, that he d well done.

The Moral.

Wherefore men ought not to do unto others otherwiſe as they would ſhould be done unto themſelves.

Here Ends the Fables of *Alphonce*.

Here follow the pleasant Fables of POGE the *Florentine*.

The first Fable is of the subtilty of a Woman to deceive her Husband.

THe falshood of women is marvellous as it appeareth by this Fable Of a Merchant that was newly wedded to a fair young woman, which Merchant went over the Sea to buy and sell, and for to get maintainance whereby to live honestly: and because that he stay'd very long, his Wife supposed that he was dead, and therefore she enamoured her self of another man that did use her company, and did her much good; for he caused her house to be new built which had great need of reparation, and much good also he brought into the same. And a long time after the departing of the said Merchant, he came again to his house, which he saw builded, and saw divers dishes, pots, pans, and such other husshold-stuff; wherefor

he asked of his Wife, how she had found the means to have repaired so soundly his house? and she answered, that it was by the Grace of God And he said, Blessed be God for it. And when he was within the Chamber, he saw the bed very richly covered, and the walls well hanged, and demanded of his Wife as he had done before, and she answered as before. For which he thanked God as he had done before. And as he was set at dinner, there was brought before him unto his Wife a Child of three years old, or thereabout, whereof he demanded of his Wife, to whom this Child belonged and she said, God of his goodness hath sent it me. Then said the Merchant to his Wife in this manner; *I* render no thanks to God for this, for he hath taken too much pain upon my work, and I will not that in any wise he meddle any more therewith; for such things belong only to me, and not to him,

The second Fable is of the Woman and the Hypocrite.

THe Generation or Birth of the Hypocrite i damnable and evil . as it appeareth by this Fable which *Poge* rehearseth unto us, which saith, tha sometime he found himself in a good fellowship where he heard a Fable rehearsed, the tenor whereo followeth ; and the said *Poge* said , That of all th goods of the world the Hypocrites be possessors For howbeit that an Hypocrite hath some ability t help a poor man, yet he hath this commodity in him that he had rather see a man lie at point of death, than save his life with an half peny ; and his presumption is called Hypocrisie, as ye shall hear by th fable following, the which saith, That sometime th custom of all the poor was, that they went before folks doors without saying a word: It hapned at tha time that a poor man, honest, and of good life, went to get his living from one door to another ; and upon a day, amongother, he went and set himself upo a great stone before the door of a Widow, which Widow

Widow was accuſtomed ever to give ſomewhat. And when the good woman knew that he was at the door, ſhe brought to him his portion, as ſhe was accuſtomed; and as ſhe gave to him the mear, ſhe looked on him. and ſeeing him ſo fair and well made of body, ſhe then filled with Carnal Concupiſcence, and burning in the fire of Love, required and inſtantly pray'd him, that he would return thither within three days, and promiſed to him that ſhe would give him a right good Dinner; and the poor man ſaid unto her that he would: And when he came again, he ſet himſelf before the door of the Widows houſe, and the woman well knew when he ſhould come; wherefore ſhe came to the gate, and ſaid, Come in good man, for we ſhall dine together: whereto the poor man aſſented, and entred into the houſe, and the Widow gave to him good meat, and good drink. And when they had well dined, the ſaid Widow praiſed the good man greatly, and after ſhe kiſſed him, requiring him that ſhe might have the Copy of his Love. and then the poor man, all abaſhed, knowing her thought and will, anſwered thus to her; Certainly, my good Miſtreſs, I dare not; but nevertheleſs I would fain do it. And the Widow, all inflamed with love, pray'd him more and more. And when the poor man ſaw that he might not excuſe himſelf, he ſaid to the Widow in this manner; My friend, ſith thou deſireſt me to do ſo great an evil, I take God to my witneſs that thou art the cauſer of it, for I am not conſenting to the deed: But ſaying theſe words, he yielded to her will.

The third Fable is of the young woman which accuse her husband of defect.

POge the *Florentine* saith, That sometime there was a man named *Nerus Dejacis*, which of his age was among the *Florentines* right sage and wise. This *Nerus* had a fair Daughter the which he married to a fair young man, and a rich, and of good parentage: The which young man, the next day after the feast of the wedding did lead her into his Castle, a little way without the City of *Florence*; and within few days after, this young man brought his Wife again to *Florence*, unto the house of her Father *Nerus*, who made a feast, as it was accustomed to do all that time, in some place, 8 days after the Wedding. When the new-married Woman was come again to her Fathers house, she made not over-good chear, but ever she looked down to the earth, all sad and melancholly. And when her Mother saw her Daughter so sorrowful, and of mourning countenance, she called her into a Chamber, where no body was but they two, and asked of her the cause of her sorrow, saying, How fare

fore ye my Daughter? what want ye? Have ye not all things coming to you after your desire? wherefore take ye such heavineſs? then the Daughter (weeping) said unto the Mother, Alaſs, my mother, Ye have not married me to a man; for of such a thing as a man ought to have, he hath never a deal, saying a little part of the thing for which wedding is made. And then the Mother, right sorrowful and wroth of this evil fortune, went to her Husband *Nerus* and told him the evil hap of her Daughter; whereof he was greatly wroth, and sore troubled. And soon after this fortune was told among all the lineage of *Nerus*; wherefore they were all sorrowful, to heat that so fair and comely a young man, indued with so many good gifts and graces, besides riches and renown, was faulty of the thing for which marriage is made. Nevertheleſs the tables were set and covered, and when time of Dinner came, the young man came into the house of *Nerus*, with divers of his friends and his Parents, and incontinent they set them all down at the table, some with heavy and sorrowful hearts, some with merry minds and joyful countenances. And when the young man saw that his friends made good cheer, and that all the friends of his Wife were heavy and sad, he pray'd and beſought them, that they would tell him the cause of their heavineſs and sorrow, but none of them all would answer him. Nevertheleſs he beſought them again; and then one of them, full of sorrow, and more forward in speech than any of the rest, said, Certainly, my fair Son, thy Wife hath told us that thou art no perefect man. At these words the young man began to laugh & said with an high voice, that all that were there might understand him, My Parents and my friends make good cheer, for the cause of your sorrow shall soon be appeased: and then he being clothed with a short Gown untied his hoſen, and took his member out with his hand, which was great and very sufficient, and laid the same upon the table.

table, ſo that all the company there preſent might ſ
it. Wherefore all the fellowſhip were very joyful a
glad, many of the men wiſhing themſelves the li
and divers of the women deſiring that their husban
had ſuch an inſtrument. And then ſome of the frien
and Parents of *Nerus* Daughter went to her, and ſai
that ſhe had done great wrong to complain of h
Husband, for he had wherewith ſhe might be w
content, and blamed her great folly. To whom ſ
anſwered in this manner, ſaying, My friends, wh
blame you me? I complain not without a cauſe
for our Aſs, which is a bruit Beaſt, hath a member
great as mine arm; and my Husband, which is a ma
his member is ſcarce half ſo great: wherefore th
ſimple and young Damſel thought, that men ſhou
have their members as great, or greater than Aſſes.

The Moral.

*Therefore it is ſaid, That much lacketh he of tha
fool thinketh or knoweth.*

The fourth Fable is of Hunting and Hawking.

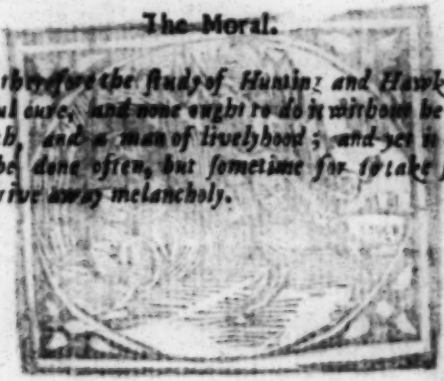
Poge a Florentine rehearseth unto us, how once he was in fellowship, where men spake of the superfine care of them which govern the Dogs and Hawks: Whereof a *Millanois*, named *Paulus*, began to laugh, and required of *Poge* that he would rehearse some Fable of the said Hawk; and for love of the fellowship, he said in this manner. Sometime there was a Physitian which was a *Millanois*; this Physitian healed Fools of all manner of folly; and in what manner he healed them, I shall tell you. This Leach had within his house a great Garden, and in the midst of it was a great and deep Pit, which was full of stinking water; and within the said Pit the Physitian put the Fools after the quantity of their foolishness, some unto the knees, and others unto the belly, and there he bound them to a Post, but none he put deeper than unto the stomach, for doubt of further inconvenience. It happened then, that among others one was brought to him, which he put into the said water up to the thi

when he had been the ſpace of fifteen dayes within the ſaid water, he began to be peaceable, and had his wit again. And that he might take ſome diſport and conſolation he required his keeper that he might walk about the Garden promiſing not to depart thereout. The keeper that kept him, unbound him from the ſtake and had him, out of the water. And when he had been many days out of the pit, he went near unto the gate of the Garden, but durſt not go out, leſt he ſhould be put again within the ſaid pit. Upon a time he went unto the gate, and as he looked all about, he ſaw a fair young man on horſe-back, that bare a Sparhawk on his fiſt, and had with him a couple of fair Spaniels; whereat the fool was all abaſhed: and becauſe of novelty, he called to the ſaid young man, ſaying, My friend, I pray thee thou wilt tell me what that is thou art upon; And the young man ſaid it is an Horſe, which doth profit me to chaſe, and bear me where I pleaſe. Then he asked of him, What is that thou beareſt on thy fiſt, and whereto is it good? and the young man anſwered him, It is a Sparhawk, which is good to take Partridges and Quails. Yet again the Fool demanded of him, my friend, what are thoſe that do follow thee, and wherefore are they good? Then the young man anſwered him, They be Dogs, and are good to ſearch and find Partridges and Quails, and when they have raiſed them, my Sparhawk takes them, whereof proceedeth unto me great joy and pleaſure. And the Fool demanded again, What profit ſhall all that they take in the whole year bring thee? And the young man ſaid unto him Four or five crowns, or thereabouts. What, no more, ſaid the Fool? And how much ſhall they diſpend thee in a year? And the young man anſwered. Forty or fifty Crowns. And when the Fool heard theſe words, he ſaid again to the young man O my friend, I pray thee that ſoon thou wilt depart from hence;

for

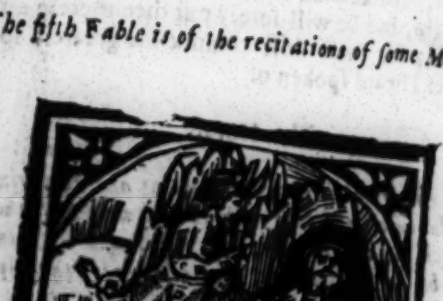
for if our Phisitian come, he shall put thee into the same pit, because thou art a Fool: I was put in up to the thighs, but he will surely put thee therein up to the chin; for thou dost commit the greatest folly that ever I heard spoken of.

The Moral.



And therefore the study of Hunting and Hawking is a slothful curse, and none ought to do it without he were very rich, and a man of livelyhood; and yet it ought not to be done often, but sometime for to take sport, and to drive away melancholy.

The fifth Fable is of the recitations of some Monsters.



POge of *Florence* reci eth, how in his time one named *Hugh*, Prince of the *Medices*, saw a Cat that had two heads, and his legs before and behind were double, as they had been joyned together.

Also above the Marches of *Italy*, within a Meadow, was sometime a Cow, which brought forth a Serpent of marvellous greatness, right hideous and fearful; for first, he had the head greater than the head of a Calf: Secondly, he had a neck of the length of an Ass, and his body made after the likeness of a Dog, and his tail was wondrous thick and long, without comparison. And when the Cow saw that she had made such a Birth, and that within her belly she had born so humble a Beast, she was very fearful, and lifted her self up, and supposed to have fled away; but the Serpent with his long tail inlaced her two hinder legs, and then the Serpent began to suck the Cow, and sucked him so long till that he found some milk.

milk. And soon as the Cow could escape from him, she fled unto the other Kine; but incontinent her paps, and her hinder legs, and all that the Serpent touched, was all black a great time after. And soon after the said Cow made a fair Calf, the which marvel was avouched to the said *Poge*, he being at *Ferrara*.

And yet again, soon after that, there was found in a river a Monster-mariner of the Sea, of the form or likeness as followeth: First, he had from the navel upward the likeness of a man; and from the navel downward, like the form or making of a Fish, the which part was gemine, that is to say, double. Secondly, he had a great head, and he had great horns about his ears. Also he had great paps, and a wonderful great and horrible mouth and his hands reached into his intrails or bowels, and at both his elbows he had wings right broad and great, of fishes mails, wherewith he swimmed, and only he had but the head out of the water. It happened then, that as many women washed cloaths at the said river, that this horrible and dreadful Beast, for default of meat, came swimming toward the said women; of the which he took one by the hand, and supposed to have drawn her into the water; but she was strong and well advised and resisted the said Monster; and as she defended her self, she began to cry with an high voice, Help, help; whereupon five women ran unto her, and by hurling of stones they slew the said Monster. Also *Poge* saith, that he being at *Ferrara*, he saw the said Monster, and said, that divers young Children were accustomed for to wash and bathe themselves in the said river, but they came not all home again; wherefore the women washed their Cloaths no more at the said Port; for the folk supposed that the Monster killed and devoured the young Children which were drowned.

Also,

Also, within a litt'e while after it befell out about the Marches of *Italy*, that there was a Child born which had two heads, and two Visages beholding one another, and the arms of each other imbraced the body; the which body from the navel upwards was joyned, save the two heads; and from the navel downward the limbs were all separated one from another in such wise, that the limbs of generation were shewed manifestly. Of the which Child tidings came to the person of *Poge* at *Rome*.

The sixth Fable is of the Parson, the Dog, and the Bishop.

Silver causeth all things to be done, unto the hallowing again of a place which is prophane or interdict: as ye shall hear by the present fable, Of a Priest dwelling in the Countrey, which sometime had a Dog which he loved well; the which Priest was very rich. This Dog in process of time died, and when he was dead he buried him in the Church yard, because of the great love wherewith he loved him. It hapned so, that the Bishop knew thereof by the advertisement of some other; where he sent for the said Priest, and supposed to have of him a great sum of gold, or else he would make him to be severely punished: and he wrote a letter to the said Priest, of which the tenor contained only, That he should come and speak with him: And when the Priest had read the letter he understood well all the cause, and thought in himself, that he would have of him some silver, for he knew well enough the condition of the Bishop and

furth-

orth with he took his Breviar, and an hundred crowns with him, and went for to ſpeak with his Prelate; and when he came before him, the Prelate began to ſhew him the enormity of his miſdeed: and the Prieſt anſwered, Right Reverend Father, if ye knew the Soveraign Providence wherewith the ſaid Dog was filled, ye would not marvel if he hath well deſerved to be buried honeſtly and worſhipfully among men: he was filled with humane wit, as well in his life, as in the Article of his death. And then the Biſhop ſaid, How may that be? Rehearſe to me then the whole manner of his life Then the Prieſt ſaid, Certainly, Right Reverend Father, you ought right well to know, when he was at the Article of death, he made his Teſtament; and the Dog, knowing your need and indigence, bequeathed you an hundred crowns of gold, the which I bring now unto you. And the Biſhop, for love of the money, aſſoiled the Prieſt, and alſo allowed the ſame Sepulture.

The Moral.

Therefore Silver cauſeth all things to be granted or done.

The seventh Fable is of the Fox, the Cock, and the Dogs.

ALl the reward of them that mock others, is to be mocked themselves; as appeareth by this present Fable, Of a Cock, which sometime saw a Fox come toward him sore hungry; which Cock supposed that he came toward him but to eat some of his Hens, for which cause the Cock made all his Hens to fly upon a tree. And the Fox began to cry toward the Cock. Good tidings, good tidings; and after he saluted the Cock right reverently, and demanded of him thus O Gossip, what dost thou here so high, and the Hens with thee? hast thou not heard the good tidings, worthy and profitable for us? and then the Cock, full of mallice, answered him, Nay verily Gossip, but I pray thee tell them unto us. Then said the Fox to the Cock, certainly, Gossip, they be the best that ever ye heard, for ye may go and talk, and commune among all beasts, without any harm or damage, and they shall do to you both pleasure & all service to them possible: for thus it is concluded & also confirm'd

by

by the great counsel of beasts, that none be so hardy to vex or let in any wise another, be it never so little a Beast; for the which good tidings I pray thee that thou wilt come down, to the end that we may sing *Te Deum laudamus* for joy. But the Cock knowing well the falseness of the Fox, replyed in this manner, Certainly my brother & good friend, thou hast brought unto me right good tidings, whereof more than an hundred times I thank thee: and saying these words, the Cock lift up his neck and lookt far from him; and the Fox said, What Gossip whereabout lookest thou? And the Cock said, Certainly my Brother, I see a couple of Dogs coming hither with open mouth, which, as I suppose, come for to bring us the tidings thou hast told us. And then the Fox shook for fear of the Dogs, and said to the Cock, God be with you my friend, it is time that I depart hence before the Dogs come nearer; and saying these words, he ran away as fast as he might; and then the Cock cried after him, saying, Gossip, why runnest thou thus? If the peace be accorded thou ought'st to doubt nothing. Ha Gossip, said the Fox, I doubt that these two Dogs have not heard of the Decree of the Peace.

The Moral.

Thus when a beguiler is beguiled, he receiveth the salary or payment which he ought to have: wherefore let every man keep himself there from.

The eighth fable is of two Women and a Curtisan.

Poge observeth that there were two Women in Rome, which he knew, of divers age and form, which came to the Curtisan for to get somewhat for their bodies, whom he received; and it hapned that he knew the faireſt of them both twice, and the other once, and so departed: Afterward, when they should depart, he gave to them a piece of cloth, not telling how much each of them should have for their part; and in parting of the cloth, there fell between the Women a strife, because one of them demanded more parts after the exigence of her work, and the other half, each of them shewing their reasons; the one saying that she had suffered him twice to do his pleasure, and the other pretended that she was many, and in her was no default; and so from brawling they fell to fighting. And their Husbands not knowing the cause of their strife, each of them defended his cause; from the fighting of the Women to their Husbands, with buffets and

long that men ran between them; and after th
cuſtom of *Rome*, both the Husbands were broug
to priſon, bearing enmity each to other, and n
knowing wherefore. The ſaid Cloth was put in
the hands of women ſecretly, and not parted; b
it was ſecretly argued among the women how
would be parted: and they demanded of the D
ctors what was the law of it.

He ſaith alſo, That a Merchant of *Florence* boug
an Horſe of a man, and made his conſent with t
Seller for twenty five Ducats for to pay forthwith
hand fifteen Ducats, and for the reſt he would b
come his Debter: and the Seller was content, a
thereupon delivered the Horſe, and received fifte
Ducats; and a while after the Seller demanded
the Buyer the reſidue, and he denied the paymen
and bad hold his Covenant; For, ſaid the Buye
we accorded that *I* ſhould be thy Debter; and if
ſhould ſatisfie and pay, he ſhould no more be t
Debter.

The ninth Fable is of the Genoas *and a* French-man.

HE telleth us alſo, that there was a Carrike of *Genoa* hired into *France*, for to make War a-inſt the *Engliſh men*; the which Carrike a Gentle-n of *France* beheld and ſaw, and ſaid, he would evenged on him that bare his Arms: whereupon ſe an altercation, inſomuch that the *French-man* oked the *Genoas* to Battle; the *Genoas* accepted provocation, and came at the day aſſigned into Field, without any array or habiliments of war, the *French-man* came well appointed into the ld. And then the Patron of the Carrike ſaid, herefore is it that we two ſhould fight this day, make battle? Becauſe, ſaid the other, that ne Arms be mine, and belonged to me before u hadſt them. Then the *Genoas* ſaid, It is no ed to make any battle therefore; for the Arms t I bear is not the Head of an Oxe, but it is the ad of a Cow: which thing ſo ſpoken, the Noble ench-man was abaſhed, and ſo departed half ocked.

The tenth Fable is of a Phyſitian, and a poor man a his Aſs.

ALſo he ſaith, That there was a Phyſitian dwe ling in a City, which was a cunning man, that Science; and had a Servant, a young man, th made Pills, after a certain form that he had ſhew unto him: and when this young man had dwell long with him, and could perfectly make the Pil he departed from his Maſter, and went into a ſtran Country where he was not known; letting them u derſtand that he was a cunning Phyſitian, and cou give Medicines for all kind of Diſeaſes, and miniſtr always his Pills to every man that came to him f remedy. It hapned ſo, that a poor man of that pla where he was, came to him, and complained, how had loſt his Aſs and pray'd him to give him a M decine to find his Aſs again; and he gave unto hi the Pills, and bad him to receive and take them, a he ſhould find his Aſs. And the poor man did ſo, a after went into the fields and paſtures to look after h Aſs; and in ſo doing, the Pills wrought ſo in h belly, that he muſt needs go purge him; and we

amon

among the Reeds, and there eased him, and there a-
on he found his Ass; whereof he being very joy-
ful ran into the Town, and declared, that by the Me-
cine that he had received of the Physitian, he had
found his Ass. Which thing known, all the simple
people reputed him for a very cunning man, albeit he
could do nothing but make Pills.

The Moral.

*And thus many folks are oftentimes taken for wise
and cunning; for he was reputed not only to heal all
kind of sicknesses, but also to give medicines after they
were left.*

The eleventh Fable is of the Widower, and the Widow

THere was in a certain Town a Widower that wooed a Widow, to have her to his Wife, and at the laſt they were agreed, and ſure together. And when a young woman, being Servant with the ſaid Widow, heard thereof, ſhe came to her Miſtreſs, and ſaid to her, Alas Miſtreſs! what have you done? Why? ſaid the Miſtreſs. *I* have heard ſay, ſaid the Maid, that he is a perillous man; for he laid ſo oft with, and knew ſo much his other wife, that ſhe died thereof; and I am ſorry thereof, that you ſhould fall into the like caſe. To whom the Widow anſwered and ſaid, Certainly I deſire to die, for here is nothing but ſorrow and care in this world.

The Moral.

This was a courteous excuſe of the Widow.

FINIS.

THE TABLE OF THE LIFE and Pleaſant FABLES OF *ESOP*;

And ſo forth of

AVIAN, *ALFONCE*,

And *POGE* the Florentine.

How Eſop *excuſed himſelf before his Lord for eating of the Figs.* Page 1

How the goddeſs of Hoſpitality gave ſpeech of tongue to Eſop, *and how he was ſold.* 3

How Eſop *deceived his fellows by taking the lighter burden, which ſeemed to them the heavieſt.* 6

Of the ſecond ſale of Eſop. 7

How Xantus *brought* Eſop *home to his Wife.* 10

How Xantus *brought* Eſop *into a Garden.* 12

How Esop *did bear the Present home to his Mistress.* 14
How Esop *made his Lady come home again.* 6
How Xantus *sent* Esop *to the Market to buy of the best meat that he could get, and how he bought nothing but tongues.* 17
How Esop *found one that cared for nothing, and brought him home to his Master.* 18
How Esop *answered his Master.* 21
How Xantus *promised to drink all the water in the Sea* 22
How Xantus *excused himself from his promise by the counsel of* Esop. 23
How Xantus *found cause to beat* Esop 24
How Xantus *found his Wife all unewered.* 25
How Esop *found a treasure, and how* Xantus *caused him to be put in prison.* 27
How Xantus *delivered* Esop *out of prison, and how* Xantus *promised unto him both liberty and freedom.* 28
How Esop *was restored to his liberty by the will of his Master* Xantus 31
How Esop *recited a Fable to the* Samians *of the Wolves that sent their Ambassadors to the Sheep.* 33
How Esop *obeyed not the* Samians, *but went to the King of* Lindy. ibid.
How Esop *returned to* Samy *again.* 35
How the King commanded, that Esop *should be put to death, and how he was saved.* 36
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the King commanded that he should be put in his first estate and dignity again. 37
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How Esop *returning into* Babylon, *the King caused an Image of gold to be set up in honor of him.* 43
How Esop *was betrayed, and how he rehearsed to the* Delphines *the Fable of the Rat and the Frog.* 44
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